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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., August 25, 1927

NEW SERIES
VOLUME XXIX. No. 34

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

We have in Baptist Record office some attractive posters for use in campaign. If interested in one for your church write us.

The Watchman Examiner speaking of men who smoke in restaurants, says: "We only wish they could smell themselves as others smell them".

Dr. S. E. Tull, pastor First Church, Pine Bluff, Ark., honored us with a short visit one day last week. He was enjoying his vacation and making old friends happy.

Bro. J. O. Buckley writes that the church at Society Hill has just closed a good meeting, in which four were added to the church. Rev. W. O. Carter of Silver Creek was the preacher.

Marion County Association will meet with Goss Church instead of Bunker Hill Baptist Church as stated in issue of August 11. Please make note of this correction and govern yourselves accordingly.

Wm. G. Burgin became Dean and Acting President of Dodd College in Shreveport. That name sounds mighty like that of a gentleman who was graduated from Mississippi College some eighteen years ago.

Some smart Alec reporter announced that Chamberlain's first request on landing with his airplane in Germany was for a glass of beer. Now it develops that he drinks no stimulants, not even coffee.

The Gideons now have it as their slogan, "The Bible in every guest-room of every hotel in the world". Already they have distributed about 850,000 and propose to make it a million in the next twelve months.

Brother L. E. Lightsey will be glad to have any church needing his services to write him at Montrose, or write Baptist Record, Jackson, Miss., and we will arrange a date for your church. Help us make the campaign a success.

Please read the notice on front page of the Baptist Record issue of August 18th, and be sure and get your renewal to us on time. Treasurers making quarterly payments for the churches will also observe this rule.

Attention—W. M. U. Presidents. We have mailed to each one a copy of a poster that was sent us for use in securing subscriptions to the Baptist Record. Will you please see that this poster is placed in your church. If you should need more than one let us know and they will be mailed to you.

This Association will meet at Strong River Church first Sunday in October and be partly in form of an anniversary as the church was organized August, 1827.

We have repainted and remodeled the old church, and closed last week a successful revival meeting there, assisted by Rev. C. C. Jones.

—W. W. Allred, Pastor.

EPAPHRAS

Epaphras is mentioned twice by name in Paul's letter to the Colossians and once in his letter to Philemon. In the latter epistle he is spoken of as Paul's "fellow prisoner". This may mean that he voluntarily remained with Paul the prisoner that he might assist him in his work and himself be instructed in the way of the Lord more perfectly. Or it may mean that his zeal for Christ had gotten him into trouble and into prison in much the same way as with Paul. Anyway he remained with him in Rome and shared his lot. Whether his imprisonment was voluntary or involuntary, it marks him as a faithful and zealous servant of Jesus Christ.

He was a member of the church at Colossae, for Paul speaks of him as "one of you". He was probably pastor or one of the elders of the church at Colossae, for he is called a "faithful minister of Christ for you", or possibly "on our behalf", which latter would mean that he had come as the representative of the Colossian church to show interest in Paul and to render what help he could.

But it is the purpose of this article to call attention to some of his outstanding characteristics as a pastor or leader in his church. First he was a man of much prayer and great earnestness in prayer. Paul speaks of him as "always striving for you in his prayers, that ye may stand perfect and fully assured in all the will of God. For I bear him witness that he hath much labor for you, and for them in Laodicea and for them in Hierapolis". Prayer was a very real thing to this "minister of Christ". That was as true a part of his ministry as any thing that a preacher can do. He fought the battles for his people on his knees, for that is what is meant by "striving". Many a pastor has found this his best weapon, and the only ground on which he can win out. And alas many a one has failed right here and lost his battle and gone down in defeat, because he did not "agonize" in prayer.

He was a good pastor because he was deeply concerned about their keeping the faith pure. It was evidently from him that Paul had learned about the assaults of the "gnostics", the so-called scientists who were trying to explain the origin of the universe on some other theory than that of direct creation. And that is what caused the letter to the Colossians to be written, that he might declare that "In him were all things created, that in him all things hold together, that in all things he might have the preeminence. Every good pastor should be concerned to protect his people against false teaching and that they may be filled with the knowledge of His will in all spiritual wisdom and understanding.

Epaphras was a good pastor because he trained his people in steady and cooperative habits of service. Paul speaks of the results of Epaphras' work among them when he says, "Yea I am with you in the spirit, joying and beholding your order and the steadfastness of your faith". These are military terms and mean the tactics and the

unwavering solidity of the phalanx, like a Roman legion under the drill master and their standing firm under assault. This pastor had evidently trained his people. And they didn't break ranks under fire.

Another thing he did, he kept his people in touch with what was going on in the Christian world. Paul was an expert in publicity. He kept going until he got in jail. He went back to the churches and reported or rehearsed all that God had done through him. And he was a great letter writer. Pity he didn't have a printing press. But he did the best he could. He asked that his letters be circulated, and addressed some of them to "all that call upon the name of our Lord Jesus Christ in every place". He could appreciate the efforts and assistance of Epaphras in this matter. He speaks of Epaphras as a help to his people in keeping them informed about the progress of the kingdom in all the world. These are his words (Col. 1:6-7). "Even as it is in all the world bearing fruit and increasing as it doth in you also, since ye heard and knew the grace of God in truth; even as ye learned of Epaphras, our beloved fellow servant who is a faithful minister of Christ".

He used all the means at hand to keep his people informed about the progress of the gospel. This quickened and inspired and steadied their faith. No Christian can be what Christ meant him to be without interest in and knowledge of the work of Christ in all the world. And no Christian today can be a full grown man and do a man's work in the kingdom of God without a knowledge of how the battle goes all over the world, and having a share in it. And no pastor is true to his people who does not seek to keep them informed. And no agency will keep them properly informed and enlisted as does the religious paper. This is the pastor's best assistant. Epaphras, we salute you.

Dr. M. E. Dodd has accepted the call of the First Church at Shreveport, La.

No greater loss has come to Southern Baptists of late years than the death of Dr. George W. McDaniel, pastor of First Church, Richmond, Va. Some two years ago he had a paralytic stroke, from which he rallied, and was able to resume his duties. He was reelected to serve the third term as President of the Southern Baptist Convention at Houston in 1926, and no man has filled the office with greater acceptance or more efficiency than he. His friends have been apprehensive lest the strenuous life he lived and the heavy burdens he carried might bring back his physical ailment. For that reason he was excused from service on an important standing committee of the Convention. But alas he was not to be spared to us. A week ago he was stricken and soon went home. He seemed in the prime of life and in the midst of great usefulness. May God deal graciously with those who most deeply feel his loss. He will be greatly missed in the counsels of his brethren.

THE ORPHANAGE AND YOUR RELATION TO IT

Of all the agencies fostered by the great Baptist force of Mississippi, there is not any that is dearer to their hearts than the Orphanage work. Nor is there any that Baptists need to understand more thoroughly than the Orphanage.

Do not think of us as a community or denominational responsibility, but as a great home that loves, thinks, and enjoys life just as you and yours do. But more important than this is that Baptists realize that these are their children signed over to them according to law and that every Baptist is the foster parents of them. These are your children, and I am employed by you to look after their needs. I gave up my pastoral work in another state to serve you and your children of the great state of Mississippi.

It is my intention to state very frankly to the Baptists of this state through the great denominational paper the needs of the Home, and let you know just what we need most and let you send what you may desire. One of the first things we need, however, is to understand each other. Naturally I think in the terms of the children of the home, and I want you to be very frank with me in expressing your opinion as to the best method to use in developing the greatest Home in the South.

Now I want to express to you after having studied the work here for some time and now having been connected with your Home for six months, as to the methods I shall employ in the operation of this Home. Realizing very keenly that we are responsible for the development of every boy and girl into the strongest type of manhood and womanhood possible, therefore I must look after them both mentally, physically, and spiritually.

I give every child training in Scripture work and have daily connected with this our other devotional exercises. On Sundays every child is expected to attend Sunday School, B. Y. P. U., and church services.

The boys and girls are urged to read and think for themselves instead of telling them just how to do everything. Thus giving them the opportunity to exercise their own ideas and tastes.

Every child over five years of age has a definite task to perform each day. We do all of our own work, employing only those needed to direct the children. We have one hundred and fifteen acres of fine land which we use as farm and pasture land. Boys do all the work under the supervision of the manager of the farm. Then we have about thirty head of fine dairy cattle and the boys do the milking and looking after the teams and hogs. A group of smaller boys see to the supply of wood for the kitchen, while another group looks after the boys' building and grounds.

I have established a mechanical department in which I am training my older boys in groups each week along different mechanical lines, such as operating our laundry, grist mill, and firing boilers. They are trained to do cabinet work, plumbing, electrical work, tin-smith, shoe-making, concrete, and brick-work.

Our girls do all the cooking and kitchen work, care for their buildings, and the laundry work. They are given five hours a day in sewing during the summer months, which is under the supervision of the matrons, of course.

Now as to articles sent in. As I have stated before, I intend to state to you from time to time just the things we need most. We are supplied at present with clothes for little fellows from the age of 2 to 10 with the exception of shoes. The older children from 11 to 18 need complete outfits. We need a supply of towels, pillow cases, and quilts at present. We need school books for all grades, we use the state required books just as your children use. We need pencils, no tablets.

It has been stated that there is danger of criti-

cism from the Baptists of the state as to the method I expect to use in regard to all old clothes and articles that I cannot use. I have arranged with oil stations and garages to sell to them old rags at nine cents a pound. I am establishing a rummage sale and will sell all old clothes and things that are too large for us and cannot be made over. I save all paper, which I sell for thirty cents per hundred pounds. Croker sacks sell for six cents each. In fact I am turning into money everything we cannot use. I feel that the Baptists of the state had rather see me turn everything that is worthless to us into money and get what we need as far as it goes than to know that it is packed away and in our way, as well as doing no one any good. In the event you do not agree with me just feel free to write me and say so, as it is yours as much as mine.

Now just a suggestion to you about your boxes. I feel that the best plan is when you are getting up these boxes that you write and have us send you a list of the clothes the boys and girls need. Of course every article is appreciated because of the motive behind it even if we cannot use it.

May we join hands and hearts and make the greatest Home in the South. Come to see us.

—B. E. Massey.

THE EDUCATION BOARD AND "FACTS"

J. W. Cammack

Just before retiring from the position of Secretary of the Education Board I was asked by members of the Board to reply to the articles by Dr. McDaniel in which, inadvertently I assumed then and so stated, he had made a number of statements which he believed to be true but which were not justified by the facts.

In his very recent three column article about the Education Board appear numerous statements which are contrary to the facts in the case. I do not believe that Southern Baptists who have a desire to think and plan constructively care for newspaper discussions which run round in a circle and arrive nowhere. I take the time to reply because Dr. McDaniel makes some statements which he himself would promptly correct if he had the facts, and because he asks some questions to be answered.

First. I agree heartily with the sentiment expressed in his first three paragraphs. I too am one of those who draw no salary from a Board and insist on freedom of discussion. Certainly nothing should "weigh with our people but the truth". For this reason Dr. McDaniel will thank me for calling attention to matters about which he has been misinformed.

Second. He asks why did the Board cost, for operating expenses, over \$25,000 in 1926. The operating expenses for 1926 were \$17,300.79. The figure he quoted included interest charges of \$8,110.98 which was for interest on money the Convention instructed the Board to borrow against the advice of the Board.

He asks how the operating costs can be reduced below \$17,000. Just like any other Board cuts down its expense by cutting to the quick, and leaving undone much work that is sorely needed. The Board voted nearly a year ago to dispense with the services of one of the secretaries who had rendered invaluable service for years.

Third. Home and Foreign Boards do have a central agency through which all mission funds pass and are reported to the Convention. The Education Board is the only agency which reports on money to southwide education. There is no duplication and no other reports give these facts. Many times the amount of money it costs to handle these funds is saved one of the southwide schools by our method of handling bank drafts.

Fourth. If Dr. McDaniel had read the literature published by the Board about Ridgecrest he would have seen some of the names he wants presented.

Fifth. Is it proper for Southern Baptists to

run a hotel at Ridgecrest and use the profit to put on a program? The group of Southern Baptists who live in Virginia run a hotel at Virginia Beach and Dr. McDaniel, as he has a right to do, patronizes it. This hotel was bought by the General Association and it has been carrying a debt for near a decade. In this I think Virginia Baptists are doing a good work.

Sixth. The appraised value of Ridgecrest, to which Dr. McDaniel refers as "exaggerated; and highly inflated" and an "extravagant claim", etc., etc., was made not by myself or the Education Board, but by three disinterested parties, after going over all the land and examining every building. The parties were the appraisal committee of the Asheville Real Estate Board, and the appraisal committees of two among the largest Banks and Trust Companies in North Carolina.

Of course the appraisal committees of these Trust Companies which handle trust funds may be guilty of all he charges. We did not so regard this report.

The appraisal in Oklahoma which Dr. McDaniel puts in the same class as the other was made by a highly trusted experienced school man who never had any connection with the Education Board. The land to which he refers as having been taken over from certain parties at a certain sum does not include half of the land owned by the Board in Oklahoma, and which is included in the appraisal. Of course Dr. McDaniel would have modified his statement had he known the facts.

Concerning Umatilla Dr. McDaniel says the Education Board has "a contract that stipulates that all the money given by the people in the county in which the Assembly is located shall be used for permanent improvement." There is no contract in existence that justifies this statement. How can one say that other Assemblies in the South "Can raise money locally" to pay for the program but that this cannot be done at Umatilla? The fact is that most of the money to put on a high class program at Umatilla winter came from citizens of Lake County and it was sufficient to pay every dollar of the cost of the platform work and a balance left over.

Surely Southern Baptists will never get out of the woods and on to the highway of progress by such misinformation as has been given to Dr. McDaniel and which he has passed on to the Convention.

No member of the Education Board desires to conceal any facts, or to throttle discussion or feels that the opponents of the Board are "hostile or indifferent to the great cause of Christian Education".

We are equally sure that no member of the Board, or for that matter of the Convention of near five million people, believes that any "great cause" will be helped by an attitude of continual criticism of methods that prevail in common in every Board in the Convention. To place the Assemblies under some other agency than the Education Board would not materially effect the work and need for an Education Board. But in the name of high heaven surely no one among us wants any proposed change to be influenced by wrong impressions of the real situation. Dr. McDaniel would demand such a policy all the time.

The Foreign Mission Board reports total contributions from May 1 to July 31 this year are \$119,260.51 as against \$152,814.07 for the same time last year. The falling off was chiefly in designated gifts. The falling off was probably due in part to the early closing of the books in April. Mississippi's contribution to Foreign Missions during the above period were better this year than last, this year being \$6,710.78 and last year \$5,383.08.

Rev. G. W. Riley of Clinton is with Pastor Oscar Thompson this week in a meeting at Oak Grove, where he assisted in a meeting last year.

Thursday, August 25, 1927

THE BAPTIST RECORD

PERSECUTION IN ROUMANIA

Our Baptist people have grown rapidly in Roumania since the World War. They now number between twenty and thirty thousand. They are full of zeal and devotion and the spirit of sacrifice. But the Roumanian Church, which is known as the Greek Orthodox Church, is a State Church, and church and state are united in Roumania. The State Church has an official in the cabinet. The result has been that the more our Baptist brethren have prospered the more they have been persecuted. The following things have been done to them: They have been put in jail; their places of meeting have been closed; they have been refused permission to baptize their candidates in public; their children have been denied their rights in the public schools unless they submit to the Roumanian State Church; they have been prevented from buying property when they needed it for church building purposes. Our evangelists have been prevented from going from place to place to preach. I may say that one of the very worst of the facts connected with the persecutions is the effort to stop by law the preaching of the Gospel. Our people have been classified with anarchists and bolshevists by the State Church and persecuted accordingly.

Repeated efforts have been made to correct this state of affairs. Appeals have been sent to the government officials protesting against the persecutions. Many fair promises have been made. Dr. J. H. Rushbrooke, Secretary of the Baptist World Alliance, has held frequent interviews with the officials of the government in Roumania, and with the State Church. While there are nearly always promises of reform the persecutions always continue.

We are sure that the only method of impressing the Roumanian government is to create public sentiment against their methods. The petition which is being circulated is to be sent to the League of Nations as a protest. It is desired that tens and even hundreds of thousands of names of Baptists and others shall be signed to these petitions. The signatures are to be written in ink if possible, rather than with pencil, in order that they may not be easily erased. This petition is being prepared under the auspices of the Baptist World Alliance. This organization represents all the Baptists of the world and is in a position to make a very strong protest against the persecutions of our Roumanian brethren. It is believed by those who are best informed on the subject that when the Baptists of the world have made this protest and submitted it to the League of Nations a favorable effect will be produced and even if legal action is not taken the very publicity of the matter will influence the Roumanian government.

As may be recalled, when Queen Marie was in America last autumn the President of the Southern Baptist Convention, Dr. Geo. W. McDaniel, appealed to her for a hearing for our persecuted Roumanian brethren. The Queen refused to grant such a hearing.

This petition is being circulated all over the world and I am urging all Baptist people everywhere to co-operate in getting as many signatures as possible.

Cordially and sincerely yours,

—E. Y. Mullins.

Gov. Dan Moody declined the degree of Doctor of Laws, saying he did not want it.

Baptist Bible Union Headquarters will after Sept. 1st be at Des Moines University.

It is said that in Chicago \$4,000,000 is paid annually in alimony by 7,000 divorced husbands.

Shanghai Baptist College this year graduated the largest class in its history; forty-eight with B.A. degree and three with M.A. Of the forty-eight seven were women.

THE SPIRIT OF LAWLESSNESS
By Elder L. E. Hall, Hattiesburg, Miss.

I mean the spirit that has no respect for law. No one who has lived in this country can doubt the presence of that spirit, here, and everywhere, in this broad land of ours. No longer "the land of the brave and the home of the free." If present conditions continue to grow worse, as they have during the past few years, ours will be known as the land of the lawless and the home of the bootlegger. Some one has said, "Why worry about prohibition. Let us all get drunk and forget it." That expresses, in a large measure, the spirit that prevails with reference to all law and to authority of every kind. Why worry about any law? Just kick the whole thing overboard, and sail on, without chart or compass, until the "ship of state" lies stranded and broken, a ruined old hulk, without God and—without hope—a wreck on the shore of time.

Murders, robberies, hold-ups, defalcations, assassinations, and every kind of high-handed, and dare-devil lawlessness, are of such common occurrence that the daily reports in the papers, about them, attract but little attention.

Law is the order of God's universe. Human law is divinely sanctioned. "The powers that be, are ordained of God." "He that resists these, resists the ordinances of God." No law-breaking people have ever prospered. A lack of respect for law is the same, in effect, as having no law. There was a time "when there was no judge in Israel." A time when "every man did that which was right in his own eyes." Get your Bible and read about it. That is the road that we are traveling. Great God, our loving Father, have mercy on us!

No law that counters the human will, inclination or purpose, is shown any respect by a large majority of mankind, in this country. As an illustration of the correctness of this statement, I refer you to the law that requires the drivers of automobiles to stop before crossing railroads. This law was passed by the legislature of Mississippi and duly signed by our governor. It is just as sacred and just as binding as is the law that prohibits theft, murder, or any other crime. I believe it will be safe to say that not one in fifty of those who drive autos, pay any attention to it, whatever. The law was intended to safeguard the people who use autos and to eliminate the danger to trains caused by the carelessness of the average motorist. If this law was obeyed as it should be, such a thing as a disaster at a grade crossing would be almost impossible. No attention is paid to it, comparatively, and what are the results?

The above mentioned law requires the railroads to place, or post, warnings on each side of every grade crossing. So far as I know the railroad people have complied, strictly, with this requirement. If my information is correct, it cost the railroads in this State more than one hundred thousand dollars. This is outside of the enormous expense they have incurred in many other ways to prevent accidents at grade crossings. I am told that the amounts paid for such purpose, in Mississippi, would total more than a million dollars, and more than one hundred millions in the U. S. Of what use is this if the people show no respect for the law and utterly disregard the rights of the railroads, as these are involved in the treatment they receive? An engineer is required to give four distinct blows of the whistle before he reaches each crossing, and while doing this, in order to comply with the law, he knows that those who drive autos have no regard, whatever, for the law that requires them to stop, before crossing the railroad. I don't wonder that these engineers get old before the time. They know that no prudence of theirs can foresee or prevent the fearful consequences that come to them because of disregard for law on the part of others. It is safe to say that the life and limbs of every passenger on every train, is endangered

by the spirit of lawlessness that finds expression in the almost universal disregard for this law. The engineer realizes this, and the suspense, and nerve tension, which he suffers, unconsciously, it may be, will wear him out and, may be, carry him to a premature grave.

Notwithstanding the efforts of the legislature and the precaution of the railroads, accidents occur almost daily. People are being maimed for life and many are being killed. Chances are taken. The engine of the auto goes dead when the throttle is moved in order to shut off a part of the gas necessary to climb the ascent of the highway; a train is approaching, the engineer has sounded the whistle as the law requires, but it did no good. He sees the awful predicament of those who are in the automobile, but is powerless. He could not save them if he knew his life depended on it. I once saw a lady cross the railroad, just in front of an incoming train, at Laurel, Miss. The train was nearing the station and soon stopped. The engineer got down and came to where I and others were standing and asked if we knew who she was. We did not. He seemed to be greatly distressed. He turned to go back to his engine, and said, as he left us, "She came very near being an angel or a devil, but the fault was not mine."

I was once on a train that struck a "dead" automobile, that had stopped right on the track, just as the train approached the crossing. The engine that was pulling the train knocked the auto nearly one hundred and fifty feet. It killed one and wounded another, of the occupants of the car. Not one of the crew on that train could have prevented the accident that brought death to that man. It cost the railroad company about ten thousand dollars. If that was right, Ahab was an honest man.

Disregard for this law simply shows the spirit of lawlessness that prevails, everywhere. It is the same spirit that leads to theft, bank robbing, check forging, adultery, lying, and all kinds of wickedness. "He that shall offend in one thing is guilty of the whole." If God's people do not raise their voices against lawlessness, and wickedness consequent, pray tell me who we are to expect to do it?

Editor Newton of the Christian Index, Atlanta, was asked, "What is the Southern School of Divinity?" and answers, "Heaven knows, we don't. It must be another degree well set up by some humbug to defraud restless preachers."

It is said that the population of the United States is nine per cent of the whole world, while its wealth is at least 33 1/3 per cent of the total, and that the wealth of the United States is more than the combined wealth of Great Britain, France, Germany, Spain, Italy, India, China and Canada. And God will require an account of our stewardship.

The American Baptist says those who oppose Dr. McDaniel's effort to destroy the Hospital Commission and the Education Board "are chiefly functionaries who pull down some of the large salaries in question". We have seen many articles by many brethren in support of the Hospital Commission and the Education Board, and only one of the writers draws a salary from either source. Too many loose, irresponsible statements are made.

Dr. M. E. Dodd, pastor of the Temple Baptist Church, Los Angeles, California, has accepted the call of the First Baptist Church, Shreveport, Louisiana. The following telegram was received from Dr. Dodd on Sunday, August 14th: "Am happy to accept your call and will come at earliest possible date."

Included in the call from the church was the offer of the presidency of the Girls' Junior College of Shreveport, of which Dr. Dodd is the founder, and into which he put much of his best work before leaving Shreveport.

The Baptist Record

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R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

JESUS OF THE BROKEN HEART

We once knew a pastor at the conclusion of a protracted meeting which seemed practically a failure, for there were few or no conversions, to give expression to his disappointment by telling the unsaved that they could go on to hell if they wanted to, he would be as happy as if they had all been saved; it would make no difference with him. That is the only time we ever knew of such a heart in a "pastor". How different was the Master's heart as he visited Jerusalem for the last time and was confronted with final disappointment. Words can hardly convey the cry of his breaking heart: "O Jerusalem, Jerusalem, that killeth the prophets and stoned them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you ye shall not see me henceforth till ye shall say Blessed is he that cometh in the name of the Lord".

No nails that went through his hands and his feet hurt him half so much as this giving up the souls and bodies of men to destruction. Their opposition to him and rejection of him did not wound his pride. No it was as the symbol and wound his pride. No, it was as the symbol and broke his heart. It was not in anger and resentment that he spoke, it was in love and compassion, in pity that broke the Savior's heart. It was their last opportunity. He so longed to save them, to save these people of Jerusalem. He had put all his soul in his message to them. He is now putting his life itself into the final effort. He had often come to besiege their hearts. He had again and again seen their threatening and imminent danger. He would have been glad to spread his protecting wing, his very person between them and the eagles of destruction. But they had willed otherwise; they declined his proffered protection and mercy. And his heart is breaking!

Herein is love! Jesus loved us and gave himself for us. And when it seemed that all the sacrifice for these people in Jerusalem was in vain his heart is breaking. Can we expect the disciples of Jesus today to have this same compassion for the lost? Can we hope to win a lost world to God without a compassion like His? Is it possible to carry on the work in China unless we have this heart of compassion of our God? Is it true that this is the weakness of our present day Christian service to the world? Can we correct this lack in our lives?

We believe it is possible, and suggest two means of correcting the weakness of our efforts in behalf of others. First there must be a sorrowful recognition of failure and need; a confession to God of our lack of love and power; earnest supplication to God for the forgiveness of our sins, the correction of our fault, the supply of our need. Second we must ask for and

receive the supply of the Spirit of God in our hearts who will make us like our Lord, partakers of the divine nature. "The love of God is shed abroad in our hearts through the Holy Spirit which is given unto us". If we are to have in our hearts God's love for the lost, or for others, there is one way for it to come: through the Holy Ghost. If we are living lives of self-complacency, satisfied that our own wants are met, the love of Christ is not in us. He that liveth in pleasures is dead while he liveth.

Not until we can say with Paul, "I have great grief and unceasing pain in my heart", can we hope to fit worthily into the plan and purpose of Jesus to save the lost. And we need to tarry at Jerusalem till we be endued with power from on high, before we can be his witnesses either in a local evangelistic effort, or in a missionary campaign which reaches to the ends of the earth.

The Baptist Message says that Dr. M. E. Dodd has been elected president of Dodd College, Shreveport.

Eleven were added to the church at Mesa in a meeting in which Pastor Van Walker was assisted by E. R. Vincent.

W. H. Barton accepts the pastorate at Tuscaloosa, Ala., in the Muscle Shoals district. He is a son of Dr. A. J. Barton of Atlanta.

Belleyue Church, Memphis, of which Dr. W. M. Bostick was pastor, has called Dr. R. J. Bateman of Asheville, N. C., formerly of First Church, Meridian.

Brother J. H. Newton assisted Pastor Perry Davis in a meeting at Sardis Church, Neshoba County, for four days. There were 17 received for baptism.

We are sorry to lose Brother J. B. Parker from Collins, as he goes back to Tennessee to become pastor at Ridgely. Why should a man wish to leave Collins to go anywhere?

Louisiana Baptists raised in cash and subscriptions \$150,000 of the \$200,000 undertaken for dormitories for Dodd College at Shreveport. This was a splendid achievement under the difficult conditions.

According to the coroner's figures given in the Alabama Baptist the number of deaths by violence and accidents in Birmingham for the past seven years have been more than the number of deaths from disease.

Pastor Rhodes has an article in his church paper on the tick family. He mentions Crit-Tick and Polly-Tick. There are others. Indeed we have an idea that it is a very large family. Where's the dipping vat?

Dr. J. G. Chastain has resigned his work as missionary among the Spanish speaking people in Tampa, Florida, and will make his home with his son, F. J. Chastain, at Coldwater. We are glad to welcome him back to his native state.

New Orleans Chamber of Commerce has endorsed a campaign in that city to raise \$200,000 for the Baptist Bible Institute, which means that they simply lend their approval without assuming responsibility for its success. We sincerely hope that this may bring many friends to its help.

Mr. Cecil S. Johnson, son of the worthy president of the Woman's College at Hattiesburg, becomes head of the Department of History in Limestone College in South Carolina. After graduation from Mississippi College, and receiving the M.A. at the University of Virginia he is about finishing the work for the Ph.D. at Yale.

Mr. S. Edgar Briggs, Vice-President of Fleming H. Revell, publishers, died of heart failure Aug. 17 at Indian Pond Camps, Minn., his vacation home.

The Observatore Romano, organ of the Vatican in Rome, calls on "the royal government to take a decisive stand against the numerous Protestant propagandists". And these are the birds that are crying aloud for religious liberty and separation of church and state in Mexico.

Dr. George H. Crutcher, Professor of Evangelism in the Baptist Bible Institute, has volunteered to drop out for one year without salary to reduce the expenses of the school. He will take a pastorate temporarily and do evangelistic work. Here is a good opportunity for some church.

One of our exchanges reports that Uldine Utley, the sixteen year old girl who "preached" in Calvary Church, now appears in bathing suit pictured on the front page of a Cincinnati paper. As long as we believe the Bible we are bound to believe that this woman "preaching" business is of the devil.

Dr. W. A. McComb conducted a good meeting at Washington Church in Greene County for five days, the pastor being absent. Eleven happy converts were baptized. This church is making good progress in spite of landmarks and holy rollers. Prof. O. U. Sullivan has charge of the school at Neely, nearby.

Recently the Record remarked on the danger to the public and the loss in the newspaper world, in the buying up of great dailies by big monied corporations, and here is an item from an exchange that confirms our fear: "An estimable man, the editor of one of our city daily newspapers, who has fought for years a losing fight for real news and clean news, said to us: 'The whole matter can be summed up in a single sentence: The daily newspapers are controlled absolutely in these days from the counting house, not from the editor's desk.' They are no longer channels of information; they are business enterprises."

The State Tax Commission in Pennsylvania has recommended that all church land be taxed, without taxing the improvements. They found that more than one-tenth of the property in the state is exempt from taxation. There is no more important question before statesmen today than that of taxation. If all church property should be taxed then there would be no injustice to any, and we would be free from the charge of the state subsidizing the church. The law in Mississippi is neither clear nor consistent. For instance, church property from which an income is derived and used to support old preachers is exempt from taxation; but church property from which an income is derived and used to support a preacher who preaches is subject to taxation.

The editor last week was permitted to assist Pastor J. H. Newton and the Pleasant Hill Church, near Columbus, in their annual revival meeting. The house would not hold the people who came at night and the day congregations were good. There were thirteen added to the church, eleven of them by baptism. These were buried with Christ in baptism on Friday afternoon in the concrete baptistry built at the beautiful spring nearby. Brother Newton has lived among these people and preached to them for eighteen years. They love and honor him. The meeting grew in interest to the close. Sister Newton has had a good deal of hospital experience lately and is now in the Baptist Hospital in Memphis. Our home was with the family of Brother "Bob" Phillips, who treated us most graciously, and we had the privilege of being in the home also of Brethren Cox and Cooper.

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Thursday, August 25, 1927

Convention Board Department

R. B. Gunter, Corresponding Secretary

I am giving again a suggestive outline for the work of district associations. There may be some who did not see it in the last issue and realizing the importance of these meetings I think it well to repeat this. I am adding also to this the recommendations suggested in my suggestive report on State Missions. We want to make these district associations the liveliest and most far reaching we have ever had.

A—Too much of the time during the session of the association is spent on matters which are already familiar to the majority of the people. In some associations much time is wasted in reading letters from the churches. Much time is also wasted in reading reports on the various phases of our work. All that should be given in reports should be the facts and the recommendations. The remainder of the time should be given to discussion and preparation for the work ahead. In many cases the associations adjourn and the people go home without any definite plans for the future. There is no objective whatever. The associations are mainly social gatherings. This ought not so to be. These gatherings should be the liveliest conventions of the year.

B—Busy business men and people with plenty to do do not take interest in the associations for the reasons given above and we should not criticize them for it. They feel that time is wasted and much of it is. The associations should meet with a well prepared program setting forth definite objectives to be considered and adopted. Always the people should go home with a larger program than they have had before. It should be definite so that everyone can understand it. All sermons and speeches should be keyed to progress.

C—To reach the goal set for next year by our Convention, it will be necessary to increase our contributions thirty-three and one-third per cent over receipts for the past year. For this reason we are sending to the district associations for their consideration the goal for each church for next year, which goal includes the thirty-three and one-third per cent increase. While we want you to bear in mind that this is merely a suggestion, yet in order to do constructive work and to make advancement we must have an objective. It is preferable that the associations in session shall vote on this goal, agreeing to make it their objective for next year. This does not mean that it is binding, but it is used as a working basis. It is also important that the clerk of the association shall report to the Board office the vote of the association with reference to this matter. We can then go to the State Convention in November expressing the sentiment of the various associations with reference to the future of our work.

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SUGGESTED ORDER OF PROCEDURE FOR DISTRICT ASSOCIATIONS

1. Prior to the meeting of the association, the Program Committee should prepare a definite program and be ready to present it to the association immediately upon organization. The association could then vote on the program. It is usually well to adopt it with the understanding that the necessary changes and modifications can be made if the necessity arises.

2. In the meeting of the association a well prepared devotional service should be engaged in.

3. The presentation of letters from the churches.

4. The organization of the association.
5. The appointment of four committees—
 - (1) A committee on digest of letters whose duty it shall be to ascertain the facts contained in the letters from the churches and present the digest at the proper time to the association. This should be done as early in the session as possible. This committee can also serve as the finance committee.
 - (2) A committee on Cooperative Program whose duty it shall be to give a brief statement of the achievement of the previous year and to suggest plans for the completion of the work for this present year and also for the ensuing year. This will include plans for taking pledges from the 4th through the 11th of December of this year, the payment of which pledges will begin January 1, 1928, and conclude with December. This committee should also consider the suggested goals for the churches for next year and make recommendations concerning same.
 - (3) A committee on nominations whose duty it shall be to name the time, place and preacher for the next session of the association.
 - (4) A committee on resolutions and recommendations to which may be referred resolutions and recommendations which may need some careful consideration before presenting to the association for general discussion.
6. The Associational Sermon. This sermon should sound forth the marching orders for the churches. Nothing helps an association more than the right kind of a sermon and no sermon puts spirit into the people unless it has a forward look and an accelerated step.
7. The remainder of the time should be given to committee reports with principal emphasis on the report of the committee on our cooperative work. In this, definite plans should be made for completing the present year's work by planning to collect all outstanding pledges and by raising as large contributions as possible from those who have made no pledge to our cooperative work. Next after this the association should give itself to the financial plans for the ensuing year:

- (1) By determining to take the pledges in so far as is possible on the date set; namely, December 4th through 11th. Pledge cards will be furnished from the State Board office to all churches asking for them.
- (2) There should be kept before the people the necessity for increasing their contributions over the previous year one-third. A worthy attempt along this line will be helpful. People are never enthusiastic until they are willing to advance.
- (3) Reports on the various phases of our work should be very brief, including missions, education and benevolences. Missions will include our State, Home and Foreign work. Education can include our colleges, seminaries, W. M. U. work, B. Y. P. U. work, Sunday School work, and Stewardship work. Benevolences will include Hospitals, Aged Ministers' Relief, and Orphanage.

In conclusion we beg leave to offer the following recommendations:

1. That the associations approve of a Stewardship Institute to be conducted during the year 1928 in cooperation with the State Board office.
2. That we put forth the most strenuous effort from now until the close of October for the purpose of reaching the goal of \$400,000.00 as approved by our State Convention a year ago.
3. That we give our best efforts to increasing the circulation of the Baptist Record in all of

the churches of the association.

4. That we shall endeavor to cooperate with the churches throughout the State in making pledges for the work of 1928 on the fourth day of December through the 11th of the same month.

5. That we will also strive to make the forty per cent increase necessary in order to obtain the goal for 1928.

Dr. Shankle, who has had charge of the English Department of Mississippi College, goes to take a similar position in Oklahoma Baptist University.

The sympathy of all his friends goes out to Dr. J. W. Mitchell of the Baptist Witness in the recent loss of two brothers by death. One of these was a citizen of Hattiesburg, the other of Roanoke, Va.

After 20 years of evangelistic work in which he saw 15,000 conversions, Dr. T. O. Reese becomes pastor at Perry, Fla., where there is a good church. He still expects to do some evangelistic work.

D. W. Glover, pastor of Welman Church, Lincoln County, says the church was wonderfully blessed by the preaching of Dr. V. C. Walker, a real Baptist and strong contender for the faith. There were 24 additions, 18 of them by baptism. All had a spiritual feast and Brother Walker is invited to return next year.

For six days Brother Jack Bridges of Louisville, Miss., assisted in a meeting at New Zion, Simpson County, E. B. Steen, pastor. The pure gospel was preached. Everybody rejoiced. There were two additions and the whole church revived. Brother Elton Barlow, who reports the meeting, speaks in highest praise of the preaching.

Twenty-six young men and three young women received their diplomas from Mississippi College at the close of the Summer Term. The baccalaureate sermon was preached by Dr. Howard, pastor of Flora Church; subject The Finished Task, text from the seventeenth chapter of John, "Having accomplished the work which thou hast given me to do".

Sacco and Vanzetti have gotten every consideration which the law permits. They have availed themselves of every loophole of escape. Because they represent anarchy they have been dealt with with more leniency than ordinary criminals. Organized anarchy has done everything in its power to save them. Leniency to such men only makes crime increase and lawlessness bolder.

About three weeks ago Dr. Gunter sent out a letter to the pastors about the circulation of the Baptist Record, requesting their assistance. Enclosed in each letter was a postal card for reply to the request. Of four hundred who were written to about seventy-five have made reply. We thank you for the readiness to assist us in this campaign. Send the name of any members not now getting the paper and we will mail sample copies.

How far is it legitimate to use a scripture phrase as a motto, or argument in advocacy of something which was not in the mind of the scripture writer, is an important question. It is to put the weight of the Bible in some way behind an appeal which the Bible knows nothing about. It may become a dangerous piece of scripture twisting. Here for example is an article by a contributor to the Watchman Examiner, urging the use of the motion picture in the churches; and the title of the article is, "The Lamp of the Body Is the Eye". That is a mighty good scripture, but it was never meant to bolster the movies. On the contrary it was meant to show that if money gets in your eye, you will be as blind as a bat about things of God and his kingdom.

HEBREW-CHRISTIAN MEETINGS
From Word and Way

That we, as Christian men and women, should take so little interest in the salvation of our Jewish neighbors as we do is a startling fact. If we understand the Scriptures we are to expect and seek the salvation of the Jews. Peter, no doubt the chairman, or president, or moderator, or whatever you may call him, of the Apostles and early Disciples, was especially commissioned to carry the gospel to the Jews and it required a miraculous experience to convince him that the gospel was not exclusively for the Jews.

We wish here, editorially, to express our high appreciation of Missionary Jacob Gartenhaus and to call special attention to the great and needy cause of our Home Mission Board with its urgent claims upon our Baptist people and to express to the Board our high appreciation of the service rendered our cause in Kansas City by its missionary to the Jews.

The following preamble and resolution prepared by Chairman Hause at the request of our Conference, evinces the hearty appreciation of all our churches:

Whereas, Under the auspices of the Kansas City Baptist Ministers' Alliance in co-operation with the Missouri State Mission Board the Jewish campaign held in the First Baptist church under the leadership of Rev. Jacob Gartenhaus has come to such a glorious and successful close, and,

Whereas, The meetings held in Kansas City were of such help and inspiration to the Christians of the city and were of such fine type and handled in such a tactful way for the carrying of the gospel to the Jews of the city, and,

Whereas, These meetings have been of the very greatest co-operative effect on the part of Kansas City Baptists to such an extent that we have heartily invited Brother Gartenhaus to return to our city in the fall or winter for another such campaign, and,

Whereas, Brother Gartenhaus and his Christian Jewish co-workers all testified that the meeting in Kansas City was the greatest of such meetings they have ever witnessed. Therefore be it resolved by the Kansas City Ministers assembled this Monday morning, June 27, 1927, that a resolution be drafted by Rev. Alvin G. Hause, chairman of the committee that handled the Jewish meetings and sent to all the Baptist papers of the South commanding and testifying to the good that such a meeting can and will do the Baptists of any city to themselves as well as to others, and,

Be it further resolved, That the Kansas City Baptist Ministers wish to broadcast over the Southland their belief in and their love for Brother Jacob Gartenhaus, and wish to testify that they believe he is carrying on one of the greatest pieces of kingdom work now being performed under our Home Mission Board and we ask all the Baptists of the South to co-operate with him in his zealous love for his own people and in his sacrificial efforts to win them to the Messiah, and that they co-operate with the Home Board in every way possible to make his work among the Jews of the Southland even more productive and fruitful than heretofore. We further ask that all our prayers be united to God in Christ Jesus that his work may be crowned with the saving of many precious souls out of Judaism into Christianity.

(Signed) Alvin G. Hause,
Chairman of the K. C. Committee.

The Hazelhurst Church, Dr. O. O. Green, pastor, is enjoying a good meeting, with Dr. Ellis Fuller and Bro. John A. Hoffman assisting in the work.

Rev. C. T. Davis is in a meeting with Bro. Hughes at Hillsboro. Bro. Davis has just closed a meeting with Schoona Valley Church near Houlka, and has agreed to serve the church as pastor.

ABOUT BAPTIST
(By An Old Minister)

Fifty years ago, during the writer's early ministry, there was a great deal of doctrinal preaching done by many of the preachers of the two leading denominations of the country. Especially was this true about the doctrines of Baptism and restricted communion. The writer never thought it best to do very much of this kind of preaching, as it seemed to him that it did about as much harm as it did good. And yet he has baptized a great number of converts. Many of the people would get very much stirred up as the result of this kind of preaching. In fact it was told that some of the men in the two denominations in a certain little town "toted" their pistols for one another on account of it. But I think this was an exaggeration.

There was a very able old Irish Baptist preacher who spent awhile in this section about that time, who was very strong on doctrine. On one occasion he attended a Quarterly Meeting of the M. E. Church and heard the P. E. discourse on Baptism. He took the position that in and into did not necessarily mean to actually go into the water and be submerged in it, but that it merely meant to be "close by", or "near to". That afternoon the Irish preacher met the P. E. on the sidewalk in front of a whiskey saloon. A little further on he came to a group composed of the P. E. and some of his leading members, and said to them: "I saw your Elder in the whiskey saloon just now." Of course they were indignant, and one of them hunted up the Elder and told him what the Irishman had said about him. The Elder said to the Irishman: "How dare you say you saw me in a saloon?" The Irishman replied: "Didn't you prove this morning to your own satisfaction that 'into' does not necessarily mean into; but it may mean 'close' to?" The Elder said "Yes." "Well," replied the Irishman, "if 'into' may mean 'close to,' why 'close to' may mean 'into.' I saw you 'close to' the saloon, and according to your own logic you were in it. So the same reasoning that keeps you out of the water, puts you into the saloon."

When the writer was quite a young man he was conducting a meeting in one of his churches, and was told by a man that he felt it to be his duty to join the church, but that he had been having the chills, and the doctor said it would not do for him to get wet. I told him that I didn't like to advise him to go against the doctor's orders, but that I didn't believe it would do him any harm to do his duty. I told him that there was one thing certain, if I baptized him he would be sure to get wet. So at the close of the meeting he and a number of others were baptized. Some time afterwards I was assisting in a meeting in an adjoining community, and this man came over. When I met him I asked: "How about the chills?" He replied that he hadn't had a chill since he was baptized.

During my long ministry I have never thought it best to unduly stress the doctrine of baptism to the neglect of other teachings of equal importance. That believers only should be baptized has always appeared to me to be as clearly taught in the scriptures as that Christ was crucified, buried and rose again. So I have seldom preached a set sermon on the subject but have thought best to let the scriptures speak for themselves. Even on baptizing occasions I have seldom made comments on the scriptures read, believing as I did that nothing I could say could make the truth any plainer than the language of the Book. A good many years ago a friend gave me a Testament, bound in red Morocco which I carried in my breast pocket for convenient use on all occasions. One day after I had read some passages at a baptizing, an old lady or another denomination, indignantly said to some one that she didn't believe that little red book I read out of was a Testament, anyway; she believed it was one of old Graves' books. That was when Dr. J. R.

Graves of Tennessee was at the zenith of his usefulness throughout the South.

As a rule one who makes any doctrine or subject a hobby, is apt to be looked upon as a joke. It is said of a good old preacher that he seldom ever failed to bring in Baptism whether his text referred to it or not. So some friends of his made it up that they would give him a text that was inspired and written long before Baptism was instituted. It was the first verse in the Bible: "In the beginning God created the heaven and the earth". The old brother began by saying: "When God created the earth He covered three-fourths of it in water, because He wanted everybody to have a plenty of water to be baptized in."

THE MODEL PRAYER

Given His Disciples By Our Lord Jesus Christ
"Our Father"

Whose Father? Is God the Father of all mankind? I think not. The self-righteous Jews claimed God as their Father. "Jesus said unto them, If God were your Father ye would love me. Ye are of your father, the devil, and the lusts of your father will ye do." John 8:41-44.

The Apostle Paul said to Elymas, sorcerer, "O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" Acts 13:8-10.

"Ye are all children of God by faith in Christ Jesus." Gal. 3:26.

"Ye must be born again." John 3:7.

"Who Art In Heaven"

God's dwelling place."

In dedicating the temple, King Solomon prayed, "And hear thou in heaven thy dwelling place." "Hear thou in heaven, thy dwelling place." "Then hear thou their prayer and their supplication in heaven thy dwelling place." 1st Kings 8:30-36-39-43-45-49.

Solomon understood that heaven is God's dwelling place."

Daniel said unto Nebuchadnezzar, "There is a God in heaven." Dan. 2:28.

"The Lord's throne is in heaven." Ps. 11:4.

"The heaven is my throne, and the earth is my footstool." Ish. 66:1.

"Hallowed Be Thy Name".

Sacred, holy, adored, revered, praised, glorified.

—C. M. Sherrouse.

HABITS OF THE MINISTER

One of our subscribers sends us the following, with the suggestion that we might use it in our "joke columns": "This is what a good woman wrote to a minister's wife: 'I wish you were here to give some hint to our pastor that he needs to get his clothes pressed, and put on a clean collar, and several other things that we can't say out loud. He is a good man, and can preach very good sermons; but—! And his wife is much the same.' We publish the item, but not in our "joke column" because, as we see it, it is no joke. It is pathetic! It has in it the elements of a tragedy! Here is a good man, an able preacher, who is making his people ashamed of him because of his slovenly and untidy appearance; who is discounting his work, handicapping his influence, and lessening the appeal and power of the gospel in the community by habits for which there is no possible excuse or palliation. A minister must first of all be a gentleman, and soiled linen, dirty hands, grimy nails, and spotted and rumpled clothes are not the marks of a gentleman. It may not always be possible for him to be well dressed, but it will always be possible for him to be clean. Soap and water are cheap, and neatness in dress and person will cover a multitude of defects. Cleanliness is not only next to godliness as John Wesley said, but it is a good recommendation for godliness, particularly when it is characteristic of a minister of the gospel.—Watchman Examiner.

Thursday, August 25, 1927

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LARGEST ENROLLMENT OF HISTORY**
E. F. Haight, Professor of Church History

The Baptist Bible Institute, New Orleans, is expecting the largest enrollment of its history during the 1927-1928 session, which begins September 20. Already 201 applications for admission have been approved and a score or more are pending. A year ago today (Aug. 17) only 134 applications had been approved. The entire enrollment last session was 225, scarcely more than the number already applying for admission this year. This means that the enrollment of the coming session will, in all probability, reach the three hundred mark. The largest enrollment of any previous year was 267 during the 1925-1926 session.

It is encouraging, too, to note an increase in the number of college students in the prospective student body and the large number applying for theological degrees and diplomas. Of the 201 applicants approved, eighty-three are college students; sixty-seven of the others hold high school diplomas. The theological course, which is the standard course for preachers and includes Greek and Hebrew, leads the other courses in the number of applicants with fifty-eight. This means that the number of preachers is approximately eighty.

In the student body forty-seven different colleges and universities are represented, located all the way from Dublin, Ireland, to Abilene, Texas. There are students from nineteen different states and from three foreign countries. Among the students coming from abroad are four young men from Ireland and two from Italy. The largest number from a single state is from Louisiana (55), with Mississippi second (21) and South Carolina and Alabama following with nineteen and eighteen respectively.

August 17, 1927.

It is said that seventy-seven out of every 100 persons mentioned in Who's Who in America, had the privilege of a longer or shorter term in college. It is also stated that out of every 100, sixty-four are college graduates. The same investigator declares that only nine out of every 100 stopped with a public school education. As far as making good in this world's affairs this seems to be conclusive evidence that a college education, if not essential, is much to be desired. Furthermore a higher education adds immensely to the joys of life. It opens worlds to us of the existence of which we would otherwise be ignorant. Parents should sacrifice in all possible ways to give their boys and girls a college education. Colleges should remember that they have an inescapable responsibility thrust upon them. In our day the chief responsibility seems to be to keep our young people faced toward God. The unsettling of faith is a perilous thing.—Ex.

Dr. Herbert Whiting Virgin, pastor of North Shore Church, Chicago, will be in charge of the Department of Pastoral Theology in the Northern Baptist Theological Seminary.

It may be or not be that a fool is born every minute, but fool ideas are born faster than a recorder can keep up with them. Here is one of them, that all Negro churches federate. Now whatever religion that may be it is not Christianity.

The Geneva conference for limitation of armaments melted into nothingness and noiselessly passed away. The Lausanne conference for union of all churches may not pass away noiselessly, but it will accomplish the same results. Those who want one big union may go to the Catholic communion. Those who are looking for a New Testament church will line up with the Baptists.

Budget DepartmentBy G. C. Hodge, Director of Stewardship and Budget
"Every member of every church contributing every week to every cause, in proportion to his ability"**THE LAW OF THE TITHE**
(Continued from last week)

In olden times people were taught that one tenth of everything they possessed belonged to God. They were bound by law to set that aside to be used by the Lord for the promotion of his work. But Christians have a different and higher set of morals.

1. THE MOTIVE BEHIND OUR GIFTS IS LOVE NOT LAW. Jesus said, the Scribes, Pharisees and Hypocrites ought to pay tithes as well as observe the other matters of law (Matt. 23:23) but when did he say His followers should do so? On the other hand, Paul, when writing to Christians said, "Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver" (2nd Cor. 9:7). When law is the motive behind our gifts we give of necessity and grudgingly, but when love is the motive, we give cheerfully. When law is the motive we give what the law requires, but when love is the motive we give more than the law requires.

A certain man left his wife without support. She filed suit against him and the court ruled that he had to give her \$100.00 per month out of his income. Since that time he has been sending her \$100.00 each month. While she appreciates the money, she does not love him any more deeply for it because she knows he is giving it grudgingly and of necessity. Love is the motive behind his gifts.

I know another man who slipped a wedding ring over the finger of his bride and as he did so, said, "with this ring, I thee wed and with my heart's best affection and with all my worldly goods I thee endow." From that day until this that husband and wife have held things in common. His possessions are her possessions. His income is her income. His one desire seems to be to provide her with the necessities and comforts of life, and he does so even to the neglect of his own comforts. She knows that behind these gifts is love (not law) and she loves him the more for them.

The same principle holds true with our gifts to God. When we make our gifts on the basis of law we take the heart out of them and Paul said, "though we give all our goods to feed the poor and though we give our body to be burned, if we have not love it profits us nothing."

On the other hand, Jesus said When love is the motive of our gifts even though it be but a cup of cold water, God appreciates it and awards us for it.

2. While there is nothing in the New Testament to suggest that Christians ought to give less than a tenth, there are several things which lead us to believe we are to give at least a tenth.

(1) OUR RELATION TO GOD The Jews were under law and in obedience to law they gave a tenth of their income. We are not under law but under grace. It is impossible, by any sort of reasoning, to conclude that we shall give less under grace than the Jews gave under law.

(2) EXAMPLE OF THE EARLY CHRISTIANS. The very people who had been under the law giving a tenth, when redeemed from the law and became subjects of God's grace, increased their gifts when Christ's cause needed more than a tenth (Acts 4:32-35).

(3) THE TEACHING OF CHRIST.

- (a) **Giving Enriches the Spiritual Life.** "Jesus said unto him, If thou wouldst be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." (Matt. 19:21.)
- (b) **We are to be as faithful in the support of God's Kingdom as we are in the support of our Government.** "Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's." (Matt. 22:21.)
- (c) **We never lose anything by giving.** "Give, and it shall be given unto you: good measure, pressed down, shaken together, running over, shall they give into your bosom. For with what measure you mete it shall be measured to you again." (Luke 6:38.)
- (d) **All we give and only that which we give is stored up for us in heaven.** "Sell that which you have and give alms; make for yourselves purses which wax not old, a treasure in the heavens that faileth not, where no thief draweth near, neither moth destroyeth. For where your treasure is there will your heart be also." (Luke 12:33.)
- (e) **Our gifts are to be in proportion to our income.** "To whom much is given, of him shall much be required." (Luke 12:48.)
- (f) **More blessed to give than to receive.** "Jesus, himself, said, It is more blessed to give than to receive." (Acts 20:35.)
- (g) **We ought to tithe.** "Ye tithe mint, Anise and Cummin, and have left undone the weightier matters of the law, justice and mercy and faith: but these ye ought to have done and not to have left the other undone." (Matt. 23:23.)

(4) TEACHING OF DISCIPLES.

- (a) **Give liberally.** "He that giveth, let him do it with liberality." (Romans 12:8) (AV)
- (b) **Our prosperity is measured by our gifts.** "He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully." (II Cor. 9:6.)
- (c) **Our gifts are to be systematic as well as proportionate.** "Upon the first day of the week let each one of you lay by him in store as he may prosper." (I Cor. 16:2.)
- (d) **If we do not give at least one tenth it is because we covet the money for ourselves, and that brings the wrath of God upon us.** "Covetousness, which is idolatry, for which things sake cometh the wrath of God upon the sons of disobedience." (Col. 3:6.)

In the recent Assembly at Gulfport, Dr. J. T. Henderson taught a class in "FINANCING A CHURCH". Besides the 28 who were enrolled in the class, we had a number of visitors each day who also enjoyed the lectures.

Rev. J. C. Wells writes from Greensburg, Ky., that a great meeting is being held there, with Dr. W. M. Bostick preaching and Mr. W. Plunkett Martin leading the singing. From 1,000 to 1,500 overflow the tent each night. Bro. Wells is about to return to Mississippi, becoming pastor at Senatobia.

Mississippi Woman's Missionary Union

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An "If" For Girls

With Apologies to Mr. Rudyard Kipling

If you can dress to make yourself attractive,
 Yet not make puffs and curls your chief delight:
 If you can swim and row, be strong and active,
 But of the gentler graces lose not sight;
 If you can "hike" without a craze for prancing;
 Play without giving play too strong a hold,
 Enjoy the love of friends without romancing,
 Care for the weak, the friendless and the old;

If you can master French and Greek and Latin,
 And not acquire, as well, a priggish mien;
 If you can feel the touch of silk and satin
 Without despising calico and jean;
 If you can ply a saw and use a hammer,
 Can do a man's work when the need occurs,
 Can sing, when asked, without excuse or stammer,
 Can rise above unfriendly snubs and slurs;

If you can make good bread as well as fudges,
 Can sew with skill, and have an eye for dust;
 If you can be a friend and hold no grudges,
 A girl whom all will love because they must;

If some time you should meet and love another
 And make a home with faith and peace enshrined
 And you its soul—a loyal wife and mother—
 You'll work out pretty nearly to my mind
 The plan that's been developed through the ages,
 And win the best that life can have in store.
 You'll be, my girl, a model for the sages—
 A woman whom the world will bow before.

Elizabeth Lincoln Otis.

"The Master is come and calleth for thee".

"Tis looking downward makes one dizzy".
 (Browning.)

Be sure and read the suggestions concerning the approaching Week of Prayer for State Missions. These are given here that you may make preparation before-hand for the week, which will be October 3-7. Remember that you will need four copies of Minutes: S. B. Convention Minutes, two State Minutes—that is State Convention and W. M. U. Convention; and copy of your own associational Minute. Then you will need a map of Mississippi. Sister President, we are counting on you to see that your W. M. U. will be provided with these.

Gulf Coast Encampment

Our W. M. U. was well represented with workers at the Assembly; and word comes back to your Secretary—who was busy elsewhere—that each of these workers proved herself not only faithful but most helpful. Miss Traylor had charge of the G. A. girls. The hour assigned to the W. M. U. was appropriated by another department, and this conflict cut short the attendance of the G. A. group. Nevertheless good work was done. Miss Slaughter had a fine class of women in her Institute. She made use of several of the new study books to demonstrate how to teach, and her work was greatly appreciated. Perhaps the largest class at the Assembly was Miss Juliette Mather's for the Y. W. A.'s. She taught Dr. Ray's new book, "Only a Missionary". Her earnest and enthusiastic ef-

forts left a deep impress on the minds and hearts of the young women who followed her daily in this splendid study. One of the great hours of the week was Thursday morning—W. M. U. Day—when Miss Mather gave her stirring message to the entire Assembly.

Ruby Anniversary

So many calls are coming in for a "talk" on the Ruby Anniversary that we are giving on the Page today one that we think covers the ground and is not too long. This comes to us from the Kentucky sisters. We will need to make it as personal as the occasion requires; but with the information here given I am sure any of us will be sufficiently well informed to "make a speech".

Ruby Anniversary

What is the Ruby Anniversary? This may best be explained by telling about the launching of the Ruby Anniversary Program at our W. M. U. meeting of the S. B. C. on Wednesday afternoon, May 4, 1927.

Mrs. Carter Wright, Chairman of the Ruby Anniversary Committee, in making her report said:

"In her inaugural address at Houston in May, 1926, our honored President, Mrs. W. J. Cox, suggested that 'we celebrate in some special and appropriate way the fortieth anniversary of the Woman's Missionary Union'. At the same time our President stressed the need for special effort in the work of Enlistment, realizing how appallingly applicable to our own generation is the truth that 'The harvest truly is plenteous, but the laborers are few'.

Therefore, it has become the deep conviction of many hearts that we celebrate our Ruby Anniversary in no way that would honor and please our King so well as by making it a season of intensive effort to enlist and train for world-wide service more of the women and young people in our Southland and to glorify His name by making the year 1928 memorable for our gifts of sacrificial service as well as of substance."

As Chairman of the Committee, Mrs. Wright set forth the chief goals of the program to be:

- (1) Forty thousand new members by the close of the calendar year 1928.
- (2) Forty per cent increase in W. M. S. organizations and forty per cent increase in the total number of W. M. U. organizations among the young people by the close of the calendar year of 1928.
- (3) During the calendar year of 1928 the raising of at least \$4,000,000 for the 1928 Co-operative Program, the offerings of the Weeks of Prayer, the W. M. U. Specials and any other gifts to the causes which may be represented in the 1928 Co-operative Program.

Having thus explained the enlistment and financial goals of the anniversary, the chairman then referred to a placard which was in clear view of the audience, bearing the words from Psalm 20:5:

"In the name of our God we will set up our banners".

As she did so, there were raised aloft the banners of the five constituent grades of W. M. U. organizations: W. M. S., Y. W. A., G. A., R. A.,

and Sunbeams, thus showing that both the women and the young people must take a definite stand as "laborers together with God" to win the anniversary goals.

As further means of enthusiastic enlistment, the chairman called to mind the story of Jehu and Jehonadab (II Kings 10:15, 16) where Jehu said: "Is thy heart right as my heart is with thy heart?"

Jehonadab answered: "It is".

"If it be, give me thy hand". And he gave him his hand; and he took him up to him into the chariot. And he said:

"Come with me and see my zeal for Jehovah!"

Quick as a flash, thereupon, was the appeal made from the Union's President on out to the wide circle of the large delegation, for the chairman said:

"Mrs. Cox, is thy heart right as my heart is with thy heart?"

Mrs. Cox answered: "It is".

"If it be, give me thy hand" the chairman answered as they clasped hands to work together toward the high aims of the anniversary.

Then the chairman put the question to her committee, then to the state chairmen, then to each of the eighteen state delegations in succession, then to the vast throng of interested visitors, each group in turn standing and clasping hands in token thereby that they, too, would join hands and hearts in the great undertaking, that they in turn might say to the women and young people in their home churches:

"Is thy heart right as my heart is with thy heart?—If it be, give me thy hand—Come with me and see my zeal for Jehovah!"

Back to their home churches these hundreds of delegates and visitors have gone. May each of them enthusiastically, prayerfully say to the women and young people of her community and church: "Give me thy hand"—that others "may see your good works and glorify your Father who is in Heaven".

Findings of Conference on Tithing

From the Conference on Tithing as held in connection with the annual meeting in May came the following "findings", the chairman being Mrs. F. W. Armstrong of Missouri:

That point 5 in section 9 of the W. M. U. Plan of Work be recognized as vital, that section reading: "That we seek to lead the members of our families, through prayer and example, to adopt tithing as their financial plan". That a special effort be made to enlist mothers in teaching tithing in their homes.

That a larger emphasis shall be placed upon our Union plans as practical and usable for enlisting young tithees, especially:

Record Card, Pin and Boxes, Playlet and Posters, Story Contest.

That state stewardship chairman give wider publicity to plans in order that they may be more generally used.

That section 9 in Plan of Work is adequate. That its ideals shall be continuously held before our constituency (page 14 of W. M. U. Year Book).

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Getting Ready for a Big Day

The month of November is two months off, but that is not too far distant for us to begin now to plan for a big program we want to put over that month. We are going to ask all our B. Y. P. U.'s during the month of November to serve as EDUCATIONAL AGENCIES, carrying to every church in the association the facts about our co-operative program. We will want our unions to get up a good program that will set forth our work and give this program to as many nearby churches as possible. You will hear definitely about this, but keep it in mind and read another word about it next week in this column.

New Zion Reorganizes B. Y. P. U.

A letter from Miss Reda Cruise of the New Zion Church, Amite County, tells of the reorganizing of the B. Y. P. U. there. Miss Bertie Thompson, one of our B. Y. P. U. summer workers, was there to teach them the Manual and to help them get started again and they are planning to make their union A-1. The officers elected are: President, Lola McGehee; Vice-President, Reece Nunnery; B. R. L., Delta Cruise; Secretary, Elece Nunnery; Corresponding Secretary, Reda Cruise; Treasurer, Lessie Thornton; Chorister, Lelia Edwards; Group Captains, Ardell Jones, Fannie Mae Payne; Leader, Mrs. I. R. Jones. Our best wishes are for them.

Harrison Co. Associational B. Y. P. U. Holds Convention

Mr. Clarence D. Cox, the efficient President of the Harrison County Associational B. Y. P. U., reports a splendid meeting of the organization on the afternoon of the fifth Sunday in July. The meeting was held with the Handsboro Church, with a good crowd in attendance. The next meeting is to be held at Biloxi and the program is to be divided into three forty-five minute periods. The first 45 minutes will be given to an inspirational program, the second 45 minutes to the social period and the last 45 minutes to be the business session. With this kind of a program we feel sure it will be most interesting and helpful.

Plattsburg Organizes B. Y. P. U.

We are indebted to Miss Emily Boydston for the report of the organization of the B. Y. P. U. at Plattsburg, Winston County. They ask to be numbered with the other B. Y. P. U.'s of the state, as they want to be counted as on the co-operative list. They ask for copy of the Standard of Excellence and expect to go right to work to make their union A-1. The officers are: President, Dollye Taylor; Vice-President, Ozella Bell; Secretary,

Emily Boydston; Chorister, Eddie Bell; Group Captains, Estelle Taylor and Oscar Kelly.

Wayne County Associational B. Y. P. U. Organized

Progress marks the march of B. Y. P. U. in Wayne County. A letter from Mrs. E. D. Graham tells of the organization of the Wayne County Associational B. Y. P. U. The churches of the county were invited to send their representatives in to Waynesboro, and so on the fifth Sunday they met and with several churches represented they organized what we hope to be a most helpful organization for the promotion of the B. Y. P. U. work in the county. Mrs. Graham was elected President. The county was divided into districts with Vice-Presidents elected for each district, and the next meeting to be held on the second Sunday in September. At this meeting they will have their first regular program, which will be highly inspirational, helpful and practical. The Associational B. Y. P. U. has for its main task the promoting of the B. Y. P. U. work within the association, organizing a B. Y. P. U. in every church if possible and then leading the B. Y. P. U.'s to become A-1 unions. We congratulate the young people of Wayne County on their entering into this splendid work.

The Future

Our yesterdays are gone and though they may bring to us pleasant memories, they cannot give us the joy that every Christian should have. We must live in the present and plan and look to the future for that. Our tomorrows are ahead of us and more profitable to the Master than any of the other days. If you failed us and we will try to make them to do your bit yesterday, then try to make up for it today. Churches move as their members receive inspiration. The greatest source of inspiration is Bible Study and prayer, two things the B. Y. P. U. especially emphasizes. Inspiration backed up by a knowledge of HOW will make any church a powerhouse, sending forth the blessed light that shall show men the path of righteousness. The HOW is another characteristic of the B. Y. P. U.

Kosciusko Juniors

A splendid report from the Kosciusko Junior B. Y. P. U. is worthy of space here. Seven members made an average of above 90 for the past quarter. Edward Sims and Billy Sims made an average of 96, Sam Mirick 94, Louise Berdett 93, Loyce Wiles 92, Tommy Tucker 91 and Evelyn Temple 90. Five were 100% in Bible Readings; they are Loyce Wiles, Billie and Edward Sims, Eve-

lyn Temple and Doris McKinnon. Louise Berdett has missed only one evening preaching service in the last twelve months. They are planning year and have set as their goal to be A-1 for every quarter this "100%" in Bible Reading. Louise Berdett, the Corresponding Secretary, gives us this fine report and says that some of them read their Bible the first thing in the morning and then there is no chance for them to forget it.

Oak Grove Organizes

We, the young people of Oak Grove Church, organized a B. Y. P. U. July 10, 1927. The officers are as follows: Mrs. Walter Blair, President; Mr. Arthur Albritton, Vice-President; Miss Tempie Nealy, Recording Secretary; Mrs. S. L. Rashe, Corresponding Secretary; Mrs. J. L. Hayes, Treasurer; Mrs. S. L. Rashe, Chorister; Mr. Mike Sherley, Quiz Leader; Mrs. L. B. Sherley, Group Captain No. 1; Mrs. J. L. Hayes, Group Captain No. 2. We are now at work in our B. Y. P. U. and intend to make it an A-1 B. Y. P. U.

Yours truly,

—Mrs. S. L. Rashe,
Corresponding Secretary.

Harrison County Associational B. Y. P. U.

Some time ago an Associational B. Y. P. U. was organized in Harrison County. Mr. B. C. Cox, Jr., of Gulfport First Baptist Church was elected President; Miss Mildred Izzard of Biloxi First Baptist Church was elected Vice-President, and Miss Maree Hamil of Handsboro First Baptist Church was elected Secretary-Treasurer.

The second meeting was held on the fifth Sunday in July with the Handsboro Church. After a short business meeting in which Miss Cora Mae Izzard of Biloxi was elected Pianist and Mr. Wyatt Robinson of Gulfport, Chorister, a good program was rendered by members from the different churches. We were glad to have several pastors of the Association with us.

The next meeting will be held with Biloxi First Church on Sunday, October the 30th at 2:00 P. M., when the Handsboro B. Y. P. U. will have charge of the program. All other B. Y. P. U.'s not already members of the Associational B. Y. P. U. have a cordial and pressing invitation to come and join with us.

—Maree Hamil,
Sec.-Treas.

McLain Intermediates

On Tuesday evening the Intermediates had a chicken fry. The girls took turns cooking, while the boys made themselves generally useful. After supper we had a social hour. We were glad to have as our guests the officers of the General Organization—Mr. Sasser, Mrs. Cockran and Brother Harvey. The party closed in time to go and hear Brother Harvey preach. He preached on Barnabas, which was very interesting to us as we just had a lesson on Barnabas.

—Leo Roberts.

OAK GROVE MEETING

Oak Grove Church is in Smith County, seven miles south of Mize, the meeting beginning Saturday before first Sunday in August and closed the next Friday. The church voted for me to do my own preaching. Bro. A. J. Linton came Monday and preached two sermons. Bro. Hedgepeth came Thursday and preached two sermons. I preached eight sermons. Preached three funerals—Dr. Ore Harrelson, Garland Wiggins and Mrs. Albert Jordan, and made one trip to Jackson to hospital. We had some hard difficulties to overcome. We had more people than the house could hold at every service. Good order. The singing was led by two of the home boys—Joe Stewart and Buford Clark. The singing was fine. We at last had a Pentecostal revival. Had 25 additions to the church, 21 baptized, 4 by letter. We had just finished painting the church. We built to the church, doubled the seating capacity. The committee reported their work costing \$780.00; every cent paid and the committee discharged. Mrs. Bob Bunyard was with us and organized the women in fine circles. On Saturday and Sunday evenings I went to Beulah Church in Simpson County and preached. Had two great services. Two more joined the church, one restored; one man over 40 years old joined for baptism. He said one month ago in my meeting he never read a chapter in the Bible, never prayed before. He will mean much to our church. Monday morning the workmen went to work building the church twice as large as it is. My church at Oak Grove is the strongest country church I know of, has 530 members. I am this week at Concord, Rankin County. Bro. Tom Tomlinson is with me doing fine preaching.

D. W. Moulder.

REVIVAL AT MT. ZION CHURCH, LINCOLN COUNTY

We began our revival on the fifth Sunday in July. The church cooperated from the beginning in a fine way, both in prayer and personal work, and the Lord gave us great blessings in reviving and strengthening the Christians and saving the lost. Rev. Montie A. Davis, pastor at Granger, Texas, brought us two great messages each day. Bro. Davis is a Mississippian, from Lincoln County. He finished at the Southwestern Seminary this year, and is one of our best young preachers; we are proud of him. The meeting closed on Friday with twenty-one additions, seventeen for baptism.

—R. L. Smith, Pastor.

He: "Do you remember the night I proposed to you?"
She: "Yes, dear."
He: "We sat for one hour, and you never opened your mouth."
She: "Yes, I remember, dear."
He: "Ah, that was the happiest hour of my life."

Crystalized Memories

"Man is of few days. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not."

SUCH quotations constantly remind us of the short duration of life. But the memories of our loved ones who have passed on will continue to live in our hearts.

The monuments we select to maintain these memories, should be cut from a stone which will properly carry to many generations to come the messages entrusted to them. This means stone of durability, beauty, contrast and strength. Granite is the only stone which meets such requirements and many granites fail.

Winnsboro Blue Granite

"The Silk of the Trade"

stands preeminently the most lasting, the most beautiful, and inscriptions on it the most legible.

Be sure that you get the genuine Winnsboro Blue Granite. Like other high quality materials, there are many inferior substitutes that resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty.

Write for Free descriptive literature, also for facsimile reproduction of a polished sample of Winnsboro Blue Granite that you may see its beauty. When you have purchased a monument specifying Winnsboro Blue Granite write us giving name of your Memorial Merchant, and we will send you a polished Winnsboro Blue Granite paper weight.

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The Family and the Home

Mrs. R. B. Gunter

Establish a Family Altar in the Home
Read The Baptist Record to Your Children

The Farmer's Wife and Her Money

"The tithe is the Lord's."

This is a continuation of the survey mentioned last week:

"In Vermont a woman prepared and packed in her own kitchen vegetables and fruits freshly gathered from the Huntlot Farm gardens and orchards. She converted the products of the near-by woodlot into delectable jams made from the wild blackberry, strawberry and red raspberry. The Huntlot Farm enterprise has grown into an extensive trade, and now includes charming gift boxes, white birch fire-lighters and pine cones for the fireplace.

"It is the club market in the near-by town, however, which has been the most effective link with the stream of consumption. The club market, established as an outlet for the products of near-by farms, is taking on the tang and air of big business methods. Whereas in the beginning the carelessly displayed, ungraded product got by—the exhibitor soon learned that it is the graded, selected A-1 product that brings the largest returns.

"Nothing could be more business-like than the way in which one county in Alabama went about establishing a market. Before beginning the home demonstration agent was sent to investigate conditions in four cities in adjacent states where markets were being held. She presented her data to the city club women, to the members of the chamber of commerce and to all members of the home demonstration clubs and the Farm Bureau. To the country people she showed the advantages of producing and selling more and better butter, poultry, eggs, vegetables, fruits and home products through the club market. To the city people she made clear the opportunity which the market would offer, and to the merchants she showed the advantage of increased trade from the large number of rural people coming regularly to the city.

"With such impetus back of it the market started and at the end of six months sales had amounted to \$14,522 for produce sold by 412 individuals. After eighteen months the receipts had totaled \$37,703, and plans were made to buy a lot and put up a permanent market building.

"The patience, the courage to pioneer, the dauntless persistence back of these club markets is a story which the passer-by cannot see at a glance. Where there is no chance for a big beginning the farm women cheerfully start in a small way.

The Town Board Gave \$25

"One county asked the Town Board for an appropriation to start a club market. The Board donated \$25. Instead of quibbling over the

amount the women took it thankfully, bought old lumber, had a shelter built and whitewashed it themselves. From that small market the one-day-a-week sales for six months brought \$902. One day the mayor came to look over the market and he commented: 'This market has been a wonderful help to our town; we should have made it an ornament as well. I wish we had given you more money.'

"Another county having no appropriation for a marketplace used a shady vacant lot in the town, and reported that 'not once did disagreeable weather interfere with market hours.' Beneath the shelter of the trees was spread forth golden butter, honey fresh from the hive, eggs and chickens, jugs of buttermilk—the makings of a royal feast—and trade went happily on in nature's marketplace. The sales were about to be discontinued September first but their value had been demonstrated to such an extent that a warehouse was offered on Saturdays and there the market took up winter quarters.

"One county of North Carolina—a state in which the home-grown market is particularly thriving—used the office of the home demonstration agent in the basement of the courthouse for Saturday morning sales. The women set themselves to learn with this small beginning the essentials of standardization, attractive display and other fundamental points of marketing. The sales soon justified a request of the county commissioners for additional space, which was granted. The city women united with the country women, the different clubs taking turns in serving lunches. From one day a week the sales increased to two a week. During the one month of November, sales in this small market amounted to \$1,689 and the total for the year up to December first was more than \$9,000.

Big Profits from Surplus Products

"In North Carolina last year twenty-eight counties reported curb markets with 13,942 homes standardizing and grading products sold in these markets. The value of the products sold by these women under the direction of the home agents amounted to \$154,749 and these were largely surplus products.

"Through the comparison which the market offers women are learning not only the importance of standardization but the value of developing specialties.

"Mrs. G. H. Davis, of Alabama, through the encouragement the market developed for canned meat and preserves, started a home canning plant. Her initial equipment was that of the average farm kitchen with the addition of one steam pressure cooker. The first year she

sold \$150 worth of her products. The second year she bought another larger steam pressure cooker, and her sales increased to \$300. Her goal is to double her sales each year, and she is also constantly enlarging the number of her products.

"She has planted a thousand peach trees and a number of pear and fig trees, and with the beginning of the fourth year had a concrete cannery house, well drained and screened, with modern equipment which would enable her to manufacture her products more conveniently and economically. She now markets in stores in neighboring towns and at long distance and has a range of products including canned peaches, pears and corn; fig, pear and watermelon rind preserves; corn relish, peach and pear pickles and Brunswick stew.

"Another clever woman has built up a national reputation and a national patronage for her fig preserves, which she first began selling through the roadside store.

"One woman who has concentrated on flowers and bulbs sold \$453.44 worth on the market last year from a comparatively small plot.

"Another specializing in poultry and poultry products has sold between \$500 and \$600 worth. Two women have specialized on fattening, dressing and marketing poultry and their dressed poultry has become the standard for all that is sold on the market. They have large incubators and brooders and are doing a fine business in broilers and milk-fed chickens.

"A number of women in Maryland specialize in canned fruits, meats, fruit cakes, plum puddings and homemade rugs.

"The sale of honey affords a means of livelihood for one woman; another has developed cottage cheese as a specialty, and another old-fashioned cookies.

"One woman in Belknap County, New Hampshire, reported the sale of forty jars of apple butter from which she realized a good profit. She plans to increase her trade.

A College Fund for the Children

"In Delaware canned products, jellies, jams and relishes, rugs and baskets are made for sale. Women in different parts of the state are supplementing their cash income with an average of \$200 a year which usually goes for improvement of the home or for a college fund for the children.

"Through Saturday sales in the market of a near-by town one farm woman makes \$50 a week from the sales of her cakes, brown bread and beaten biscuit. Another who timidly made one cake and put it on sale as a try-out now takes Friday and Saturday for regular baking days, making fourteen cakes at a mixing and averaging in the neighborhood of \$20 a week from the sales. She closed this year with a record of \$1,000 gross returns. This, mind you, is a supplementary activity, as are most of the earnings of the farm women for their usual duties proceed uninterrupted.

"A report of a home demonstration agent says: 'The market has

been a success from the first but the best thing growing out of it is the improvement in the quality of products offered for sale.

"On the first market day, for instance, the eggs were for the most part a sorry lot. Two women had brought graded, infertile eggs for sale and had no trouble selling them, while the general run of mixed sizes, clean and soiled eggs sold for seven and a half cents less—after the others were gone. The general conclusion at the end of that day was, 'we'll have some clean nests next week.'

"One girl took Barred Rock milk-fed chickens to the market, but on her first trip she carried them in a box with the slats nailed on, and they did not show for their full worth. On the second market day she had a good-looking coop and customers passed by mongrel lots and bought hers as fast as she could serve. Soon purchasers were asking for 'the young lady with the milk-fed chickens'."

AN ANNOUNCEMENT

There will be a singing convention at the new school building at Petal, Miss., on the first Sunday in September. There will be present quite a number of the best leaders of sacred song in east Mississippi. Professor Vance, of Route 5, Hattiesburg, will be in general charge. The old "Sacred Harp" will be used. It is expected that this will be one of the most useful and enjoyable occasions of the present year. Such music as will be heard by those who attend will probably never be heard on this earth again by them.

Singing will begin at 9:30 A. M. At 11:15, Rev. L. E. Hall, of Hattiesburg, will speak 30 minutes, on sacred music. A few songs will follow, after which dinner will be served, and at 1:30 singing will begin, and continued until final adjournment. Everybody is invited to come and bring good voices and well filled baskets.

REVIVAL AT MACEDONIA

We have just closed a great revival at Old Macedonia Church in Simpson County. Rev. J. C. Richardson of Meridian did the preaching, and he did it well too. Prof. D. W. Dukes, superintendent of the Louin High School, led the singing, and acted as pastor, as I could not be there all the time on account of sickness in my home.

Bro. Richardson and Prof. Dukes make a good team for any town or community. The church was greatly revived, and there were eleven additions, ten for baptism; one had left our church and gone to another denomination, came back. We did our first baptizing in our new cement pool, which we were all very proud of.

—C. S. Moulder, Pastor,
Newton, Miss.

Editor. "Where's our weekly article on 'How to Keep Well'?"

Assistant. "The man who writes them is at home sick, sick in bed with a cold."

Sunday School Department

SUNDAY SCHOOL LESSON

August 28, 1927

R. A. Venable

Nathan Leads David to Repentance,
II Samuel 12:1-10, 13

Introduction:

David has appeared in our studies as a paragon of human perfection, his character has been made to appear so nearly flawless as to forbid our associating with him any breach of the highest moral standard of human conduct. We have marked his progress from the humble station of shepherd over his father's flock to the high position of King over Israel. Amid the stress and storm of his manifold experiences and lofty achievements, his conduct has been without reproach, his purpose noble, his spirit unselfish and generous. How painfully disappointing and well nigh incomprehensible is his conduct with Bathsheba, the wife of Uriah, the Hittite, of which our lesson is the sequel. The shock which David's sin gives us is due to the ideal portraits of his character which we have drawn of him, and our disregard of the condition of his times, the imperfect moral standards of that age compared with that of our own times. The Scriptures give an account of the man's weakness and his sins as well as of his strength and his virtues. They paint men as they were. But it is no part of our purpose to discuss the casuistry of David's age nor to palliate the enormity of his sin of adultery, intrigue and murder, from which Nathan, the prophet, recovered him. God does not cast David off because of his flagrant sin. God is abundant in mercy, he forgives David's sins, but does not arrest the consequences which it entailed upon the king and his family.

1st—"And Jehovah sent Nathan unto David. And he came upon him and said unto him, There were two men in one city; the one rich and the other poor. The rich man had many flocks and herds. But the poor man had nothing, save one little ewe lamb, which he had brought and nourished up; and it grew up together with him, and with his children; and it did eat of his own morsel, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own herd to dress for the way-faring that was come unto him, but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As Jehovah liveth the man that hath done this is worthy to die; and he shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man." (Verses 1-5.)

1. This visit of Nathan occurred some months after David had committed the appalling sin. There was no evidence of any compunction of conscience on his part. His awful sin had deadened his conscience to the enormity of his guilt. God had not spoken, but now he speaks.

2. Nathan, clothed with the authority of Jehovah, endowed with wisdom and courage and all good fidelity, dares to approach the perpetrator of this terrible sin, though he is King of Israel. There is no mincing of matters, no side play, but with a searching directness, penetrating the secret chambers of the soul where conscience slept.

3. The means employed in producing this startling effect is a simple fable which a child could understand, but a prophet alone could conceive and employ to awaken the moral powers of the King of Israel. The fable moves within the scope of man's duty to man, and calls forth the sorest judgment upon the human monster, who dared to violate every principle regulative of man's duty to man, and trampled under foot the finest sentiments of the human heart, which sweetens and ennobles the lives of men.

4. David grasps the moral principles and sentiments embraced in this simple fable, and, without reserve, pronounces a merciless judgment against the perpetrator of a sin so foul and heartless. With an awakened conscience, he becomes a participant in his own conviction and pronounces sentence, unwittingly, upon himself.

5. The adroitness with which Nathan secures David's condemnation of himself is a fine example of forensic diplomacy. By use of a simple fable he brought David to common standing ground with himself as to the principles, upon which the sin was to be judged. The supposed case, became the real case and the judgment passed from the realm of supposition to an individual, personal judgment against the judge himself. As David rendered the judgment it remained to Nathan to apply the judgment to David himself. How dramatic, how startling must have been the effect upon David when he saw his sin in all its ugliness. Its enormity now presses upon him.

2nd—As if all ground of dissent from the judgment which Nathan had so adroitly drawn from David against himself, he proceeds to show that the rich man in the fable was a fit representative of David in the shameful and unwarrantable sin, of which he was guilty. There was no doubt as to the facts.

"Thus saith Jehovah, the God of Israel, I anointed thee King over Israel, and delivered thee out of the hand of Saul. And I gave thy Master's house and thy Master's wives into thy bosom, and gave thee the

house of Israel and the house of Judah; and if that had been too little, I would have added unto thee such and such things. Wherefore has thou despised the word of Jehovah, to do that which was evil in his sight? Thou hast smitten Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, and slain him with the sword of the children of Amon. Now, therefore, the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Uriah, the Hittite, to be thy wife." (Verses 7-10.)

1. Such recapitulation of Jehovah's blessings to David serves to aggravate the enormity of the sin he had committed. The sin is put in striking contrast with offense; adultery, and adultery are registered in Jehovah's indictment.

2. There was nothing in David's circumstances to mitigate the foulness of his sin. God's guiding hand from his youth and the abundant possessions with which he had enriched him, and the high post of honor to which he had raised him, left him without excuse for the dastardly crime and sin, of which he was guilty.

3. There is no escape from the penalty. The demands of justice are inexorable. "Now, therefore, the sword shall never depart from thy house." The fatal consequences of his awful sin shall be entailed upon his household. The iniquity of the father shall be visited upon his children. The consequences of sin do not end with the offender. "Because thou hast despised me." Jehovah will vindicate the rectitude of his moral administration throughout the universe. He may forgive the offender, but the dire consequences of the offense flow on through the currents of history. Its headwaters are found in God's moral administration.

3rd—"And David said unto Nathan, I have sinned against Jehovah. And Nathan said unto David, Jehovah hath put away thy sin; thou shalt not die." (Verse 13.) David is brought to repentance. The language of the prophet, "Thou art the man", pierces his heart.

1. The enormity of his sin, and the tremendous sense of his guilt presses in upon him. He sees himself as God sees him. He makes no mention of his sin against Bathsheba, nor Uriah. His sin is against Jehovah.

2. His conviction is personal and pungent. He does not shift his responsibility, nor seek to mitigate his sin by extenuating circumstances. His awful sin against Jehovah was without excuse. At the judgment bar of his own conscience nothing is found to palliate the wilful flagrancy of his sin, nor alleviate the severity of its punishment. The voice of lust and passion, and the sensuous allurements of time and place which urged him on upon that fatal day has been silenced, and the voice of an awakened conscience portrays the ugliness, shame and guilt of his awful deed. Sin does not show its hideous mien till the deed is done.

3. David's remorseful surrender

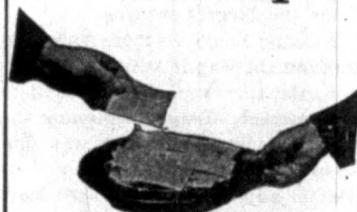
to the righteous penalty which his sin had invited is as pathetic as his confession is full and sincere. He begs no mercy, asks no clemency, but leaves all with Jehovah, whom he has so grossly offended, confident that the God of all the earth will do right. God will not despise a humble and contrite heart. He will forgive.

4. The sentence which Nathan, the prophet of God, pronounces upon David is instructive. It forgives David's sin, but does not arrest the consequences upon his own life and (Continued on page 16)

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East Mississippi Department

By R. L. Breland

Scuna Valley

The Johnson-Hall evangelistic party closed a great meeting at Scuna Valley, near Coffeeville, the 18th inst., which had been going for 12 days. Bro. Johnson brought some great gospel messages and Bro. Hall was splendid as soloist and song leader. Everybody was delighted with the meeting.

There were 52 additions to the co-operating Baptist churches, 41 by baptism. The following churches received additions: Elam, New Hope, Clear Springs, Dividing Ridge and Coffeeville. The writer baptized these boys, girls and men in Scuna River, Friday morning.

Great crowds attended the services. At night the old tent, which easily seats 800, was overflowing. Order was as fine as we ever saw. The last night we had our largest crowd and also had 18 additions. Everybody was happy.

The co-operation of the various churches and the individual members was simply fine. All the committees did their part well without complaining. The young people were fine in their spirit of co-operation.

The evangelists left Friday for Glens, near to Corinth, for a two weeks' campaign. They were given a unanimous call to hold a meeting here again this time next year. A good offering was made to evangelism.

The following pastors were present part of the time during the meeting: J. M. Hendrix, L. E. Roane, J. G. Lott, C. T. Schmitz, J. O. Hill of Tennessee, R. L. Breland and J. F. McKibbons—the last a Methodist minister. Bro. Hendrix was present every service and did valiant work.

This is my first experience with this evangelistic party of our State Mission Board, but I am glad to say both preacher and singer are safe and sound. They round out the old-fashioned gospel message in both sermon and song. They will do. Call on them.

Notes and Comments

Rev. Walter E. Lee, of Como, is assisting Pastor Roane at Scooby this week.

The writer is assisting Pastor Ellard at Concord, Calhoun County, this week.

Bro. Fields, of Georgia, will be in the meeting at Wayside next week.

The election is over, we are thankful; may its like never be seen again in our fair state!

Rev. Eugene Stephens will help Pastor E. A. Breland in his meeting at Linwood, Neshoba County, the first Sunday.

BUSY AT IT

Saturday, July 23rd, I arrived in West Point, where I found my friend, R. A. Kyle, who royally entertained me in his home during my stay in the city. Dr. E. F. Wright had arranged for me to preach Sunday night. Monday A. M. an every member canvass was put on for the Record and by Wednesday noon over 75% of the Baptist homes were listed, this being the largest list ever sent in for West Point Church. Pastor Wright and Brother Kyle and some others who love our denominational work made the canvass a successful one. West Point has quite a number of hustling industries and is a wide awake city.

My next church to land for the Record was Sidon. Bro. J. R. G. Hewlett is pastor of this church, and was booked to be in a revival meeting at that time, but Dr. W. E. Farr, who was to do the preaching, was sick and the meeting had been postponed. However, with the noble assistance of Sister W. W. Battis, an every member canvass was made and the Record put into 75% of the Baptist homes.

July 30th, I was in Mendenhall and spent the night in the home of my friend, Rev. J. P. Williams. Sunday A. M. I attended a revival meeting at Weathersby. Bro. L. S. Gardner, the pastor, had Bro. Z. T. Sullivan doing the preaching, and I must say he did it in a forceful and helpful way. Monday A. M. with the loyal cooperation of the pastor I succeeded, as I always do when the pastor stays by me, in putting the Record for the first time into 75% of the Baptist homes.

My next church to visit was Mize, where I found Bro. E. C. Crawford engaged in a revival meeting. Bro. W. A. Sullivan was doing the preaching, and Bro. Ernest Rushing led in the singing. The gospel sermons

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BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazlehurst, Miss.

"The most miserable man is the man who cannot read a book on a rainy day", so said Dr. Samuel Johnson. Perhaps never before in the history of our country has there been published such a large number of good books. The average preacher is lacking in that culture and freshness which he may obtain from the reading of good books. My preacher brother, buy a good book and keep it by you and read it; and then when you have finished it, pass it on to your next neighbor and borrow one from him. If he doesn't return yours, then you are safe. Read books anyway, however you may get them. Book honesty is sometimes rare among preachers. A brother once borrowed two books from me and kept them for two years, but I got them back. Don't be afraid to lend, or to borrow, or to READ good books.

Reviews of some very fine books are appearing from time to time in The Record. Order some of them and be convinced for yourself.

The Eloquence of Christian Experience, by Raymond Calkins. The Macmillan Company, New York. 232 pages, \$2.00.

This is without question one of the best books of the season. Not in a dozen years have I read a book that has done me more good. In the first part of the book the author seems to lean a little too far toward the modernist view as he attempts to mediate between the modernist and the fundamentalist. However, he rights himself before he has gone very far and convinces his readers that he has very positive leanings toward the evangelical faith—in fact he is an evangelical through and through. He contends that both the modernist and the fundamentalist should be converted. We think this would help a lot in settling some of their differences.

Every chapter is good, but the one on "The Christian Experience and the Preacher" is worth the price of the book. The author is a devout student of the Scriptures and has undoubtedly had a very deep and real Christian experience. The book will greatly inspire and edify everyone who reads it.

One Thousand Bible Readings, by Reverend D. J. Wetzel. The Macmillan Company, New York. 56 pages, \$1.00.

This is a well-prepared and a well-arranged book to guide teachers in our public schools in the selection of appropriate readings for devotional exercises. It is very important that the day be begun right. A brief passage from God's Book will help to make the right start. The readings are arranged by topics and Bible references of appropriate

length are given. The book will serve a needed place as an aid to the teacher as a ready reference in the selection of the right lesson to read. It will also prove to be a help to the general reader.

How Do We Know? by Courtland Myers, D.D., LL.D. Judson Press, Philadelphia. 118 pages, \$1.00 net.

This book deals with the fundamentals of our faith in five chapters and answers the following questions: How do we know (1) that there is a God? (2) that the Bible is the Word of God? (3) that Jesus is the Son of God? (4) that we are the children of God? (5) and that we shall be forever with God?

These discussions are interesting, sound, wholesome and abound in illustrations. The preacher will find much valuable sermonic material here and the general reader will be strengthened in his faith. The book may not appeal so strongly to those of a scientific bent as the scientific positions are not always accurately stated. However, they will be given some strong points to think about. The book will do great good. It should have a large sale.

Soul-Trapping, by John Snape, D. D. The Judson Press, Philadelphia. 150 pages, \$1.25 net.

The author is the pastor of the Euclid Avenue Baptist Church, Cleveland, Ohio. He has a pleasing style and his messages appeal to the heart as well as to the intellect. He is abreast of the times and evinces a deep insight into human nature as well as an intimate knowledge of the Scriptures. These eleven sermon-addresses cover a wide range of subjects and will be appreciated by a large number of thoughtful, appreciative readers. The first is a strong evangelistic appeal and the last is on: "A Minister's Changing Ideals". These are good and there is good all along between these. Buy a copy and read it!

A Guide of The Study of The Old And New Testaments, by J. A. Huffman, A.B., B.D., D.D. The Standard Printing Press, Marion, Ind. \$1.50.

This book has been adopted by the Indiana State Board of Education and was used last year for the first time as a text-book in the high schools of that state. More than four thousand students studied the book and wrote examinations upon it.

The work is well arranged for this purpose. The divisions, Scripture references, questions and notes are valuable as a guide to the study of the Bible. A course of study of this kind given under the direction of competent teachers would be a most excellent way to counteract some of the atheistic teachings which are now becoming prevalent in many of our high schools and colleges. The work is not only well adapted as a text-book but will serve as an aid to anyone who desires a better knowledge of the Bible.

Manse Dwellers, by Luther Little. Illustrations by K. Whitsett. Pres-

byterian Standard Pub. Co., Charlotte, N. C. 312 pages, \$1.50.

We are indebted to Dr. Luther Little, pastor of the First Baptist Church, Charlotte, N. C., for an interesting story and a close-up view of a pastor of a present-day church. Few stories of this type have been written, and the majority of these have shown up the preacher in a rather bad light.

Here is the story of a hard-worked, over-burdened pastor whose people love and admire him but who do not render the assistance they should, nor do they protect him against those who worry and harass him until they are aroused by the small minority who oppose his ministry and seek to undermine his influence. The back-door revival which ensues after some courageous brethren have taken matters in hand, is soon followed by a front-door revival and all goes well.

There is woven into the story a rather complicated love affair in which the author extricates the hero and heroine by quickly removing those who are creating unpleasant situations, thus leading to a happy denouement.

The author has evidently experienced, as have most pastors, many of the worries and vexations which are described in the book. If pastors could only get their members, especially their deacons, to read this book great good would follow as a result.

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Statement—July, 1927

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Virginia	
Miscellaneous	
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Disbursements

Salaries	\$4,341.67
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Fuel Account	21.00
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Disbursements in excess

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Respectfully,

—N. T. Tull,
Business Manager.

To

Board of Trustees,
Baptist Bible Institute.

IN MEMORIAM

In Memoriam

"Leaves have their time to fall,
And flowers to wither at the
North-wind's breath,
And stars to set—but all,
Thou hast all seasons for thine
own,
Oh! Death."

It is with heartfelt sorrow that we tender this tribute to the memory of our dear departed friend.

On May 19th, the gentle but courageous spirit of "Aunt Jinnie", Mrs. B. F. Thorpe, passed to its reward. In the death of this beloved woman the W. M. U. of the First Baptist Church has lost one of its most faithful members and we miss her loyal support in all things undertaken by us. Let us strive to emulate her many virtues, her fidelity to every trust, her Christian fortitude in all the trying ordeals that came to shadow her life.

Like perfect pearls strung upon a golden thread are the virtues of our beloved member. One by one they might be told stories of the daughter, wife, friend, citizen and yes—that of mother. Though not having children of her own to brighten her home, she opened it with a mother heart to nieces and nephews, who call her blessed.

She walked in paths of righteousness and peace. Her feet trod the straight way of the Christian. Kindness and love clothed her as with a shining garment. Intellect and talent crowned her like a queen. Royal yet gentle was her rule in her home, and in the heart of her friends.

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Blessed means happy, so let us think of our dear one as being in a home of rest and happiness.

To "Uncle Ben" and other members of the family we extend our heartfelt sympathy and love.

Resolved, That a copy of these resolutions be sent to the family and that they be spread upon the minutes of our organization.

Mrs. W. J. Pack,
Mrs. Frank Denham,
Mrs. A. D. Wilburn,
Committee.

Obituary

Issabell Nichols was born in the year of 1827; was married to James Parrett about 1847. She was the mother of ten children, six boys and four girls, of whom six are living. She first joined the Baptist Church down on Pearl River, name unknown.

At the time of her death, Aug. 14, 1927, she was one hundred years old, and had been a member of Macedonia Baptist Church for several years.

Bro. L. S. Gardner conducted the funeral service, as I did not get the message in time to get there. The large crowd that attended the serv-

ice showed that she was loved by all in her community.

May the Lord bless her loved ones.
—C. S. Moulder, Pastor.

Obituary

On the afternoon of Monday, August 8th, the sweet spirit of Mrs. Eunice Thornton Nunnery slipped quietly away from its earthly tabernacle to mansions above. She went from Magee Sanitorium, where she had been for some time on account of failing health.

She left to mourn her loss a beloved husband, Mr. H. F. Nunnery, a dear mother, sister, brothers and a host of relatives and friends.

She joined the Mt. Olive Church early in life, where she was loved by the membership with a beautiful devotion. Her untiring energy in unfolding God's Word, her meek and quiet spirit, her good will and kind deeds to others made her a blessing to all who knew her. Her submission to the Master's will was wonderful during her illness of over five years; she was ever bright.

Although she has passed on, yet she still lives, and ever shall live in the hearts of the rising generation.

The funeral services were held at Mt. Olive Church, conducted by her pastor, E. Gardner. The remains were laid to rest in the family cemetery awaiting resurrection morn. May the blessed hope of a sweet reunion soothe the sorrowing, for

Her schoolmate,
we shall meet again.
—Athey Martin.

Obituary

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved sister and president, Mrs. Mary Lou Rainer Grantham; be it resolved,

1st—That we bow in humble submission to His holy will;

2nd—That our class, Sunday School and church have lost a most consecrated, faithful and untiring worker;

3rd—That the husband and children have lost a devoted and loving wife and mother—one who ever looked to the upbuilding of a Christian influence in her home;

4th—That the parents, sisters and brothers have lost an obedient daughter and a devoted sister;

5th—That the neighbors have lost a friend, who was ever ready to lend a helping hand at all times, and especially in times of need;

6th—That our sorrow for the dead is the only sorrow from which we refuse to be divorced. The love which survives the tomb is one of the noblest attributes of the soul. It has its woes, it likewise has its delights, and when the burst of grief is calmed into the gentle tear of recollection, and softened away into pensive meditation, who would root out such a sorrow from the heart? There is a voice from the tomb, sweeter than song;

7th—That a copy of these resolutions be spread on the class record, sent to the husband and children,

the parents, the Meridian Star, and the Baptist Record.

Respectfully,
Mrs. W. M. Gressett,
Mrs. E. B. Hawkins,
Committee,

T. E. L. Class, Fifteenth Avenue
Baptist Sunday School.

MACON, MISS.

During the month of July I tendered my resignation as pastor of the Longview and Sturgis field to accept the call to the church at Macon. My heart impells me speak a word of appreciation for the experience that has been mine as pastor of my home people.

Those two years were years of unceasing labor, but years of great and joyous experiences. As pastor I served two half-time churches, and three other churches out from these. The Agricultural High School offered a great opportunity and inspiration, as I had the privilege of reaching and training both in study courses and in the regular church activities a large number of choice young people from many communities. Besides this it was my privilege and joy to preach in nearly every Baptist church in the county, and to hold meetings for many of them.

The love, loyalty, and cooperation of the people of my home community and home county will always be a source of great joy and encouragement to me. May the Lord's richest blessings rest upon them.

Besides this, the fellowship with Dr. J. D. Ray, pastor at Starkville, has meant much to me. His deep interest in all of the work, his brotherly advice and counsel, and his splendid consecration, shared by his good wife, has been an abiding source of help and encouragement. Truly I can say of all of them: "I thank my God upon all my remembrance of you".

The good people of Macon have received us with that fine brotherliness and hospitality which is characteristic of Macon. Already we are in love with the people and the work here.

We covet the prayers of the brethren as we enter upon our labor for the Master on this field.

Fraternally,
—R. D. Pearson.

Evangelist B. F. McPhail, of Jackson, Miss., says: I am holding a meeting in a large tabernacle prepared for me at Dumas, Ark. Preaching to almost a thousand people, with a goodly number of people accepting Christ each night.

A GOOD ASSOCIATION

I want to thank you for your timely editorial on "Is The Association Making Good?" I have been wondering for some time if people were giving any thought to what our association stands for. I spent the month of June in the beautiful city of Greensboro, N. C., and while there, their association met in a two days' session and through the courtesy of Dr. Turner, pastor of the

First Church, I attended the first day's session which met with one of their country churches. I estimated the building would accommodate about five hundred and it was full to its capacity. When I looked over the large congregation that morning I could not help but wonder if they would do as they do here in Grenada County Association. As soon as dinner is over half or more of them depart for home. But no, when adjourned late that evening the house was full. Now listen, there are forty-two churches in that association; thirty-five of them had their delegates on hand and the remaining seven had their letters there. Can you beat it? And oh! what order and attention was given to the fine reports and discussion. How I did wish that the delegates of my association could have been present. Those are great Baptists in North Carolina, I surely did enjoy their fellowship.

Allow me again to thank you for your timely article. It hits the nail on the head. Grenada County Association will convene Sept. 14th. Would be glad to have you with us.

With kind regards, I am yours fraternally,

—O. L. Kimbrough.

TWO GOOD MEETINGS

We have just closed two good meetings. Bro. D. I. Young did the preaching at Rehoboth and Brother John Measells at Leesburg, and these brethren without question did mutually excel each other in preaching the old time Pauline doctrines.

These churches, I suppose, are

about the oldest and the largest country churches in Rankin County. We had large congregations at every service. There were 7 accessions at Rehoboth and 22 at Leesburg.

We closed the meetings on Friday with a union baptismal service.

—G. W. Riley.

A GREAT REVIVAL AT SEBASTOPOL BAPTIST CHURCH

We have just closed one of the greatest revivals ever held at Sebastopol. The meeting began Sunday morning, August 7th, and continued through Friday night. Brother H. T. McLaurin, President of Clarke College, did the preaching, and Neal Putnam, who graduated from Clarke College last spring, led the song services.

Everybody entered heartily into each service with song and prayer, and all received a glorious blessing. There were thirty-six additions to the church, twenty by letter and sixteen for baptism. The baptizing was held Saturday morning and we met back at the church Saturday night for another service, at which time five more candidates united with the church. We are very grateful to all those who co-operated with us in the meeting. God's blessing upon them all is my prayer.

—A. H. Childress, Pastor.

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"The yellow can with the black band"

(Continued from page 12)

his family after him. The "sword did not depart from his house". Three of his sons died violent deaths. Ammon, Absalom and Adonijah suffered the consequences of David's sin in the murder of Uriah, the Hittite. The shame which he brought upon the house of Uriah in the seduction of Bathsheba came upon his own family in the incestuous seduction, by Ammon, of his own sister, Tamar, for whose shameful treatment Ammon was slain by Absalom. David's guilt was forgiven, but there was no release from its terrible consequences. Much more than mere guilt follows in the wake of sin. "Whatsoever a man sows, that shall he also reap." The world would be a chaos if that principle in God's moral administration were repealed.

MY MEETINGS

1—On first Sunday of July we began our revival meeting at Calhoun Church in Covington County. The members that constitute this church are fine people to work with. The hospitality in every home is the atmosphere that constrains us to love the Christ that bought us with the price of His blood. They believe in doing things right for the Master's cause and going forward to win souls for Jesus, loving, praying, and caring for their pastor. They manifested a great interest in every service during the revival while Rev. J. H. Lane of McComb preached the Word with great power. His preaching was soul food for all who heard him. We had seven additions to the church, five by letter and two fine girls for baptism. Brethren pray for us as this our first year at Calhoun. May the Lord be praised.

2—Second Sunday and week following we were at Clear Creek Church in Smith County. Rev. M. E. Chapman did the preaching Sunday and Monday, then left us. I did the preaching Tuesday and through Wednesday. The meeting closed with no additions.

3—From Clear Creek we went to Clear Springs in Smith County on the third Sunday. Rev. F. W. Bishop, preached for us Sunday through Tuesday. I did my own preaching Wednesday, Thursday and through Friday, with three additions, two by letter and one for baptism. We left

the people in fine spirit, and they presented the visiting preacher a nice purse of money, and certainly the church would not dare to forget their pastor. The ladies were busy too see that their pastor would get his donation of fifty dollars. May the Lord be praised for working women.

4—Beginning fourth Sunday in July our revival at Mineral Springs, Smith County. Rev. L. D. Bassett preached for us until Tuesday. I preached Tuesday night through Wednesday and Thursday. The meeting closed with three additions for baptism. We left this church and people in fine spirit, and of course the Lord directed them to reward their pastor with a nice purse of money and a nice little reward to Bro. Bassett. As we had enjoyed the plain, simple gospel truths preached from God's Word by him. This church called me for another year. May the Lord help our people to serve him better.

5—On the fifth Sunday we began our meeting at Ted, Smith County. We had with us Rev. H. T. McLaurin from Newton, Miss. He preached for us two wonderful sermons Sunday. Scripture reading Sunday morning—II Chronicles seventh chapter, 14th verse for text; subject, "God's Prescribed Remedy For His People". Subject Sunday afternoon, "Freedom From Sin". We looked for Rev. J. C. Greenoe of Vicksburg Monday, but he did not reach us until Tuesday for eleven o'clock service. I preached Monday at eleven and Monday night.

Bro. Greenoe is one of our best preachers. We enjoyed the hospitality in the homes of the people. They are fine people to work with. Liberal in their offering. A nice reward was handed to Bro. McLaurin for his work Sunday and a nice purse of money to Bro. Greenoe, and rewarded their pastor well. During this revival one fifteen year old boy committed suicide by shooting his head off, the church bearing the burial expense, as they were just the kind of people, anxious to help folks. There was other sickness in the community, also it rained, but in the midst of all these hindrances God was speaking to His people. He gave us three additions for baptism and two by letter. The meeting closed Saturday. May great good

be given to the people at Ted. Brethren pray for us as we go on the fourth Sunday to Poplar Springs Church, Newton County, the people that love the Lord and support their pastor that God sends them. Rev. D. W. Moulder will help us and we are praying for a great meeting.

—C. S. Thornton.

and the Bible, stressing the injunction to "Preach the Word." Rev. J. R. Carter offered the ordination prayer.

Bro. Bryant is a graduate of Mississippi College and in a short time will leave with his wife for Fort Worth, Texas, to enter the Southwestern Baptist Theological Seminary. May God grant him a long and fruitful ministry.

—Hendon M. Harris.

There was a terrible ado in the Busy Bee restaurant.

"What's all the fuss here?" asked the incoming patron.

"Oh," replied the proprietor, "the fire-eater from the circus was in here and he burned his mouth on the soup."—American Legion.

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